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VEDIC PATH

(New name of the Vedic - Magazine, old organ of Gurukula Kangri Vishwavidyalaya, 1906-1935)

QUARTERLY JOURNAL OF VEDIC, INDOLOGICAL AND SCIENTIFIC RESEARCH



आ नो भद्राः क्रतवो यन्तु विश्वतः
Let Noble Thoughts come to us from every side

Gurukula Kangri Yishwavidyalaya HARDWAR-INDIA

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(December 1981

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Books for review and articles are invited for publication in the Journal from learned scholars of India and abread on topics related to Vedas, Indian Culture, Religion, Ancient History, Philosophy, Psychology, Medicine, Yoga, Linguistics, Oriental Literature, etc.

-Editor

The time may not be far when the Western objective mind

might out the Vadic Mantra material to experimental studies as done in the case of Yoga. So it naturally becomes imperative on

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Scientific Research in Vedas

The Vedas, as the exposition of Divine knowledge through Rishis, have been interpreted and studied by men of literature and religion since the times immemorial. The literary scholars have tried to explore the truths from the Mantras on the basis of linguistic interpretations, and the religious devotees have visualised the truths on the basis of faith. But literary jugglery and faith as tools of truth seeking are the tales of bygone days and modern intelligentia is not satisfied with the conclusions of these traditional methodologies.

The modern scientific era has envolved certain truth seeking methodologies which bear the testimony of searching huge laws of nature thus making human life more easy-going and luxurious. That is why the scientific methodology carries the prestige of appeal to the modern mind.

The truth always remains truth whether seen from any perspective of time, place, angle and method. Vedic truth is true by virtue of being divine in origin and has stood the test of time and traditional methodology. Bearing eternal truth Vedas will obviously shine as truth by every test of science, so why not re-explore Vedas scientifically? The scientific methodology can be applied to Vedic studies and Mantra material can possibly be experimentally tested to a certain extent.

Hardly three decades back the truths of Yoga were deep mysteries but thanks to the Western trained scientific mind that the yogic mysteries are mostly solved by strict experimental studies. The scientific instrumental studies carried by Swami Ramas' Himalayan, Institute of Honesdale and Mahrishi Mahesh Yogi's Insitute of Transcendental Meditation have scientifically proved the Yogic truths.

The time may not be far when the Western objective mind might put the Vadic Mantra material to experimental studies as done in the case of Yoga. So it naturally becomes imperative on Indian scientists to apply the scientific methodology to test and re-prove the Vedic truths. The main hurdle in this pursuit is that the man of science are not getting attracted to Vedic studies, whereas the literary and religious men do not have scientific base. Both the researchers must either cross the floore or get united to re-search the Vedas. This is the demand of the time and the call of the Vedas.

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interpretations and the religious doll take have viscolated that where

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Prayer For Learning

त्वं नो अस्या अमतेरुत क्षुधोऽभिशस्ते रवस्पृधि । त्वं न अती तव चित्रया धिया शिक्षा शचिष्ठ गातुवित् कर्

O Indra who is the knower of the path and of the various means of achievement you liberate us from this agony of poverty and pangs of hunger and from calumny. You teach us with your assistance and with that astounding intellect of yours.

-Rigveda, VIII-55-14.

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Shiva-Samkalpa Mantra

(Purification of the Mind)

Dr. Satyavrata Siddhantalankar

The 34th chapter of the Yajur Veda comprises 58 Mantras, of which the first six are incomparable in their description of the working of the mind. They point out that every thing in the world in the out come of the mind. It is prayed in the Mantras that this mind of one which travels far and wide, while one is awake and even while asleep, which is the light of the senses, from which originate all our actions, good or evil-may that mind be of noble resolves. In all the six Mantras, the same idea is repeated to oneself as an auto-suggestion:

condation of all what man is (e.g.), walch is the immedal light (are);

्यत् जाग्रतः दूरम् उत् आ एति, दैवम् , तत् उ सुप्तस्य तथा एव एति । दूरम् गमम् ज्योतिषां ज्योतिः एकम् तत् में मनः शिव संकल्पम् अस्तु । १।

That mind of mine which is the light of lights (ज्योतिषाम् ज्योति:), which in man's waking state as wellas when he is asleep travels far and wide, may that mind of mine of divine qualities be of noble resolves. (1)

येन कर्माणि अपसः मनीषिणः यज्ञे कृष्वन्ति विदथेषु धीराः । यत् अपूर्व यक्षम् अन्तः प्रजानाम्, तत् में मनः शिव संकल्पम् अस्तु ।२।

By which the men of steadfast character-(धीरा:), who are masters of their minds-(मनीषिणा:) in religious (यक्षे), and mundane affairs (विद्थेषु), perform ordinary actions-(कर्माणि), and extra-ordinary actions (अपस:), the mind which is unique-(अपूर्व), and is worshipable (यक्षम्), existing within all of us-(अन्तः प्रजानाम्), may that mind of mine be of noble resolves (2)

तत् प्रज्ञानं उत चेतः धृतिः च, यत् ज्योतिः अन्तः अमृतं प्रजासु । यस्मात् न ऋते किंचन कर्म क्रियते, तत् में मनः शिव संकल्पम् अस्तु ।३।

That mind In which knowledge concentrates- (प्रज्ञानम्), which is the consciousness itself (चेत:), which is the upholder of the foundation of all what man is (धृत:), which is the immortal light(अन्त: ज्योति:), within all created beings, without which no action is done, that mind of mine be of noble resolve. (3)

येन इदं भूतं भुवनं भविष्यत् परिगृहीतम् अमृतेन सर्वम्। येन यज्ञः तायते सप्तहोता, तत् मे मनः शिव संकल्पम् अस्तु ।४।

By which immortal mind (अमृतेन), all this past, present and future is held(भूतां, भुवनं, भविष्यत् परिगृहीतम्), as if in a grasp, by which is performed and extended (नायते), this Yajna-sacrifice (यज्ञः), of life that mind of mine which performs this Yajnya with seven performers of sacrifice (सप्तहोता) be of noble resolve. (4)

यस्मिन् ऋचः साम यजूंषि यस्मिन् प्रतिष्ठिताः रथनाभौ इस अराः । यस्मिन् चितं ओतम् प्रजानां, तत् में मनः शिव संकल्पम् अस्त् ।५।

In which the three branches of learning Rechah (ऋचा:), Sama (साम), and Yajush (यजुः), (contained in the four Vedas) are present as spokes in the navel of the chariot; in which is threaded (ओत्म), consciousness of all beings who are born, that mind of mine may be of noble resolve, (5)

सुषारिथ अश्वान् इव यत् मनुष्यान् नेनीयते अभीशुभिः वाजिनः इव । हृत् प्रतिष्ठम् यतं अजिरं जविष्ठं, तत् में मनः शिव संकल्पम् अस्तु ।६।

That which drives (नेनीयते), men as the good charioteer does the fast running (वाजिन:), horses holding them by reins; Let that mind of mine, situated in the heart (हत् प्रतिष्ठमः), immune from old age (अजरमः), of immense speed (जिविष्ठमः), be of good resolve. (6)

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A Tribute to Virajananda

(1779-1868)

G.B.K. Hooja

To Swami Virajananda goes the credit of launching Swami Dayananda on the path of action for the regeneration of Arya Varta. Swami Dayananda stands at the watershed of Indian history marking the birth of renaissant India. He called for a re-interpretation of the Vedas and thereby sought to give a new turn to the thought process of the people inhabiting the ancient land of India. As a matter of fact his message was meant for the entire mankind but his early death intercepted his work.

Swami Virajananda was born in 1779 in village Gangapur in Jullundur district of Punjab as the son of Narayan Datt Bharadwaj. At the young age of 5, he lost his eye sight following an attack of small-pox. In the long run this proved to be a blessing in disguise as it served to develop a rich and enlightened mind along with a strong will-power and single-mindedness of purpose in Virajananda. Not long after, he lost his parents also and came to depend upon his elder brother and sister-in- law. But both of them failed to give him the affection due to a young child. In fact their conduct towards young Virajananda was positively reprehensible which compelled him to quit their shelter and house at the age of 12.

In the long perspective, this couple would deserve the gratitude of the nation for having obliged Virajananda to embark upon a voyage of search into the secrets of the ancient scriptures.

His first destination was Rishikesh which was, as can well be imagined,200 years ago not a very developed place. His austere and

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ascetic life soon earned him the respect of the people of Rishikesh. From Rishikesh, Virajananda went to Hardwar-Kankhal where he became the disciple of Swami Purnananda Saraswati who initiated him in Sanskrit grammar, which ultimately proved to be the Swami's fort. Having spent some time there, he went to Kasi which was the centre of Sanskrit learning and from Kasi he proceeded to Gaya en-route Calcutta, thus making a tour of the sacred river Ganga in accordance with the practice of peripatetic Sanyayis of those days. On his return journey, he came and established himself at Soron (Gadia Ghat), where he started a school for Sanskrit learning.

Besides teaching scriptures, he also felt it to be his duty to look after the welfare of his students and to take particular care of their conduct.

One day as he was reciting Vishnu Sthotram in the holy Ganga his melodious voice attracted the attention of the Maharaja of Alwar, Vinaisingh. As soon as the swami completed his recitation the prince accosted him and requested him to accompany him to Alwar. The swami agreed to go there on condition that the prince would read with him the scriptures regularly every day with the further stipulation that if the prince missed this routine at any time, the swami would quit Alwar. The prince agreed to the condition and made all arrangements to make the swami comfortable during his stay at Alwar. However, as it happened, one day the prince failed to attend the class and the swami, true to his word, left Alwar and returned to Soron. From Soron the swami subsequently shifted his headquarters to Mathura where the expenses of his school were borne by the princes of Alwar Bharatpur and Jaipur.

It appears that by this time the swami had developed two programmes. One was to dispel ignorance and fraud based on the popularity of anaarsh books, that is, the books which did not bear the authority of the ancient Rishis and secondly to work for the overthrow of foreign rule. To this end he wished to educate, activise and seek the coopertion of the Rajput princes. Hence his decision to establish his Headquarters at Mathura on the borders of Rajasthan. It is a matter of further research as to what role the swami and his followers had played in the Indian Revolt of 1857. However, this is on record after the failure of this national struggle the Dandi

Swami, as he was called, contacted Sawai Ram Singh, the Maharaja of Jaipur at the time of the Agra Durbar called by Lord Canning, the Governor-General of India, and advised him to summon a meeting of the learned men and the princes of India to consider the crisis which had enthralled the Indian people at that historic moment. True to the ancient tradition, the swami felt that it was the duty of the Kshatriya Rajas under the guidance of the learned Brahmins to establish the virtuosity of the sacred Vedas so that the educational system should follow the pattern laid down in the Vedas and the people might lead their lives in accordance with the Vedic injunctions. He pointed out to the Prince of Jaipur that the prevalance of the anaarsh books was the cause of the downfall of India and undertook to present the key-note address to the assembly of the learned men and the princes to be called by him. It is reported that he was well received by the Maharaja who promised to consider his proposal. It was agreed that the Maharaja would invite Dandiji to go to Jaipur for the execution of this project but as would appear, the Maharaja developed cold feet and the promised invitation never reached the swami.

The swami waited impatiently for the invitation but had ultimately to stay put, though not without deep affliction and frustration which were reflected in a letter written by him in Sanskrit to the Maharaja on this subject.

However, the project of the swami was destined to be adopted by a greater man, namely Swami Dayananda, who during his peregrinations came in touch with Swami Purnananda at Kankhal in 1855. The swami directed Dayananda to go to his disciple Virajananda for further studies. It took another 5 years for Dayananda to reach Virajananda. As he knocked at Virajananda's hut in 1960, Virajananda shouted "Who are you?". Dayananda respectfully replied, "This is exactly what I have come here to discover." From behind the closed doors, the swami asked Dayananda what books he had read. As the books mentioned by Dayananda were considered to be anti—rishi by Virajananda, the latter ordered him to go and cast all those books in the Yamuna river and to forget all that he had learnt heretofore and then return. Dayananda did as he was bid to do and came back to report that he had thrown all the books into the Yamuna river and that he was now tabla rasa to receive fresh knowledge. It was then

that he was admitted into the school of Swami Virajananda.

hard school demanding great discipline and It was a ceaseless endeavour. As a devoted student, Dayananda withstood all the difficulties and soon acquired the love and respect of Virajananda. In three years' time Dayananda acquired the key to the Vedic learning as delivered by Virajananda and was ready to leave the school. At the leave-taking when Dayananda appeared before his guru and presented a small measure of laung to him as dakshina, the guru rejected it. The perplexed disciple told the guru that he was a very poor man and could not afford anything more. The guru replied affectionately, "Dayananda, do you think that I will ask from you a thing which you do not possess?" And added that he wanted Dayananda to spread the Vedic code and the knowledge contained in the aarsh literature so as to dispel the ignorance and fraud prevalent in India due to the propagation of anaarsh books. This gave Dayananda the purpose of his life and he dedicated himself to carry on the bid of his guru. For some time Dayananda made Agra his headquarters and would often go to Virajananda to clarify his doubts.

It was in 1867 at the Kumbh of Hardwar that Swami Dayananda raised his Pakhand Khandini Pataaka (the flag of annihiation of fraud) and launched upon his campaign for the establishment of truth and the destruction of untruth.

Virajananda was an embodiment of simple living and high thinking. His food was very unsophisticated and light. He was a haroworking man and was ever found to be teaching his several disciples. Although blind, he had developed a sixth sense and often astonished his company with the alacrity of his body and mind. He considered the study of earsh literature as the panacea of all the ills afflicting the Indian people.

Having handed over the torch of Vedic knowledge to his deserving disciple Dayananda, this great sage breathed his last in September, 1868. At his death Swami Dayananda said. "The sun of Sanskrit grammar has set." But who can say that Virajananda is dead? He lives through Dayananda and through the ever vital organisation of Arya Samaj, established by Dayananda in 1875,

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What is Freedom Really?

A Deeper Yogic Consideration.

committed to equational and to have been in sending Dr. Indra Sen

The normal life is a conditioned existence and its growth is the growth of new conditionings. These conditionings are the whole stuff of life, they constitute it, they regulate it. Our conditionings are, so to say, the associations or bondages created between our individual life and the environmental existence. These associations or bondages are evidently multitudinous and involve great variety and variability in the force of intensity and compulsiveness of relationship. As life grows, the complexity of these conditionings too increases and the predictability of behaviour becomes difficult. The choice or preference of the individual for one conditioning or the other becomes a more evident phenomenon. That is what is normally called freedom. Freedom is the freedom of choice among possible alternatives in a situation. These possibilities are normally the various lines of conditionings formed or in the process of formation in an individual. And such freedom is characterised as the absence of external coercion or determination. Undoubtedly the exercise of choice is some freedom and it involves some real experience of freedom.

But this choice as a psychological fact involves a play of varied forces of character, of harmony as well as of opposition among themselves. Thus compulsiveness is not altogether an external fact, it is internal too. In other words restriction of freedom can also be internal. This happens when a higher impulsion, with which we have acquired a fair degree of selfidentification, is stoutly resisted and overpowered by a lower impulsion, with which our

selfidentification is yet strong. This is essentially an experience of slavery to the lower, the more egoistic, the more impetuous, the more violent. It is a complete experience of coercion and of absence of freedom. There is, however, a hope present here and it is that of increasing our identification with the higher and decreasing with the lower and thus achieving a free unhinbered play of the higher, which then affords a hearty experience of freedom.

The yoga is profoundly psychological. It is, in fact, in the Indian scheme of knowledge, the equivalent of modern psychology. But yoga is psychology with a soul and which does not admit of any limiting assumptions in the pursuit of the knowledge of human personality. To its reading, all coercion is at the last instance internal. External facts coerce, because of our inner slavery to them. When we become inwardly free truely liberated, then our whole being can declare not as a poetic fancy but as real experience, "stone walls do not a prison make, nor iron bars a cage". We can experience resistance by external conditions, but we will not feel coerced by them. We will have no fear of being overpowered by them, on the other hand, have complete confidence of overcoming them. This yogic truth has an interesting parallel in modern psycho- analysis, which says that the symptoms of the disease are willed by the patient. That is to say even the undesirable external symptous of disease too have their basis in the inner will.

Freedom is an in- itself enjoyable experience and therefore its appeal to man is profound and great. But obviously freedom is not a matter of external circumstances, it is a fact of experience and it has to be achieved and enjoyed through a process of inner growth. And this process is the discipline of yoga. The yoga is union with the Highest, the Ultimate, the Absolute, the Unconditioned, the Free. It is also the way that leads to that status. A choice between two or more alternative lines of conditionings externally determined is to yoga no freedom. Freedom really means living and acting out of the unifying centre of our being, the centre which commands all the diverse energies of our life. To act under one or the other of these energies in opposition to some other or others under external conditioning is obviously a different thing. It does not have the spontaniety which is the essence of freedom and its deep

satisfaction. In order to enjoy spontaneity, to be and feel free, it is necessary that man must first develop a proper perception and feeling for the essential and the self- existent fact of his life and then live it.

The yogic orientation of life declares all life as bondage, because our normal way is that of creating involvements in the environment, the way of conditioning. We build up thus a vast system of self- identifications in the world around us These selfidentifications tie up our selfhood externally and, in fact, create a selfhood which being thus superficially thrown outside, feel essentially insecure and much divided. This is our normal egopersonality, always set against another, a non-ego, divided in itself and superficially fixated on diverse facts of environment. Our problem, therefore, is to discover our Self, our self-existent Self, the Self which lives in its own right, securely, confidently and spontaneously. Thus has the individual liberation to be worked out. the external conditionings annulled and the self- existent and spontaneous status found. This status is a wonderful status of life. As lived within, it affords a fine experience of self-being, spontaneity and freedom. One's outer members, the body, the life and the mind and the world do continue to offer resistance, because they are governed by certain necessities of their own, but they now no longer tend to overwhelm the individual. The individual in fact, lives with a masterly feeling, whether acting or not acting on the flux of events. And the events do not perforce drag the person along nor ever cause him hurt or injury. hopeful prospect. And Sri

Such is the status of individual liberation which yoga has traditionally upheld. It may clarify our concept of freedom and that should be some contribution to the much-vexed contemporary question of individual freedom and society. Surely freedom is a fact of inner experience, it must be felt as such, and that would require a harmonisation and tranquilisation of the inner discords, disharmonies, violences and oppressions, whether of the nature of psychological repressions, or ordinary suppressions.

But the Yoga is a large tradition in India. Perhaps nothing has enjoyed more research and exploration here as this field And

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therefore, many have been the techniques and procedures and many the orientations of life supporting them. Sri Aurobindo's Integral Yoga gives an interesting fresh extension of meaning to the concept of individual liberation. The individual is, it says, a part of the universal. It is a particular representation of it. In fact, three terms together, the individual, the universal and the transcendent, give the full meaning of existence, whether at the individual or social or cosmic plane. The individual is the unique particularly, the universal the wide field of its applicability and the transcendent the yet-uncovered reach of evolution, the future possibilities in both, the individual and the universal.

The concept of individual liberation, under this orientation gets bound up with that of the liberation of the society. The individual gets liberated in his universal aspect, when the society gets liberated. If this does not happen, the individual is not fully liberated. Thus arises the concept of integral freedom. The individual acts as a spearhead of a movement of freedom, but the individual liberated as an individual has further to liberate himself as the universal which means that freedom must spread itself to society. And then the transcendent should increasingly become the immanent, the higher, the present status. This involves a perfectibility of the unenlightened parts of our personality and the world. The freedom of the soul is hampered in its exercise if the Matter, Life and Mind of the world and personality continue to be governed by their old mechanisms. It is the possibility of a higher perfectibility in them that makes the cause of freedom for the individual and society a hopeful prospect. And Sri Aurobindo affirms that the liberation of the soul must be followed up with the perfection of Nature. Then alone does freedom become a real issue for the world. Otherwise, individual liberation will always look upon this world as resistant and uncongenial and another world alone as the proper home for the full exercise of freedom. of inner expenence, it must be le

Such is the most modern yogic contribution of India to the cause of freedom and society.

This would certainly appear to be extremely idealistic. But is freedom not an ideal, an ultimate value which we seek to realise

but which seems ever to evade us. And yet being in-itself satisfying we cannot give it up. It, therefore, demands great patience and great discrimination. So great a prize as freedom naturally could not be had easily and particularly when our normal life is largely a thing of necessities, of wants and pressures, external and internal.

Democracy and Socialism

a reaction, the universal

to what the process is fending to ?

Contemporary history affords interesting experiments in freedom. The democratic urge had strongly affirmed individual freedom, the freedom of the individual to form and hold opinions, to express them, to follow a religious faith, to choose one's vocation and otherwise determine one's life, but also conceding to others in society the same freedoms. Now, what is the conception of society and what is the conception of the relation of the individual and the group involved here? The individual is evidently the more important fact. Society is more or less a grouping of individuals. And what is the concept of the individual? It is a separative personality, seeking to live its own life primarily by itself. But are these facts of nature? Even at the present level of evolution, with man as an ego, we have simultaneously individualistic impulses as also those demanding collective life and experience. And within the egoistic range of life itself, there are levels more egoistic and less collective and those more collective and in certain respects less egoistic. And, in connection with the democratic urge, it is also worth recalling that it arose as a reaction against an authoritarian system of life. It is, therefore, quite understandable that there should have been an overemphasis on the individual in it. This extra emphasis by an essentially negative conception of freedom accompanied as absence of external authoritarian coercion and interference seems to have encouraged the individual to take an attitude of 'wanting to do things as it liked' . Law was taken as a necessity of the situation. The result was the growth of erratic egoism. The freedom to form and hold opinion is all right, but does it not involve a duty to seek and accept the truth? If a relatively greater general emphasis on the place of truth in life be maintained then the democratic urge would not encourage more opinion; but otherwise it would. Freedom therefore, should be the opportunity to live, act and grow to fullness and perfection of life out of and under the conditions of one's being and personality, unhampered and in fact with the sympathetic regard of others. Without a teleological reference as to the goal of life and evolution, truth, perfection etc., freedom could not have its full meaning. And how could the meaning of a moment in a process be determined without reference to what the process is tending to?

Democracy was a reaction, the universal and social aspect was not duly recognised in it and freedom was in attitude primarily negative. The consequence of it was that it soon began to show its limitations. These limitations, in their turn, engendered a new reaction, that of socialism, which laid an equally strong overemphasis on the collective aspect.

We stated above that whether of the individual or society or existence as a whole, the full sense and meaning is of threefold determination, viz., the individual the universal and the transcendent. Dem cracy recognised the truth of the individual. But the individual it recognised and sanctified was the competitive individual. The true individuality, it failed to see. Socialism recognised the universal in the individual but made it the whole stuff even of the individuality. The truth of individuality, the uniqueness of being, expression and possible enrichment in a particular, it failed to see. And the transcendent was not recognised by either. And without it, freedom loses its reference to the reality of the evolutionary process and its dynamic goals of the future.

It is, therefore, quite understandable that there should

accompanied by an essentially negative conception

Deeper Insights of Yoga

We might now revert to our subject of yoga and ask ourselves, what may possibly be its contribution to the issue of individual freedom and society. Yoga as a thorough-going psychological discipline and essentially an experimental attack upon the subject of individual's freedom is able to demonstrate the detailed circumstances attending it. And the procedure of Yoga shows clearly what self-deceptions, illusions and hallucinations beset our pursuit of liberation. The Buddha had advised that the unliberated should not try to librate others. That would perhaps worsen the bonds. Today the unpsychoanalysed is not allowed to

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attempt a psycho-analysis of others. He will not be able to help the resolution of conflicts and the elimination of repressions, being himself subject to them.

This is possibly the most important contribution of Yoga to the subject of freedom. This is its gift of expert knowledge. But it can be easily objected that what Yoga aims at is absolute freedom, the freedom of the Soul, whereas in society we are concerned with relative freedom only. Here another fundamental issue of philosophy arises. Can the relative be known without our knowing the absolute? Or alternatively, will our knowledge of the relative at all have any certitude and command any reliance without the knowledge of the absolute? Our entire modern search for knowledge in the West has here a question to ponder over and also to reflect whether the seesaw movement of our "isms" and revolutions and counterrevolutions has anything to do with our deliberately limiting ourselves to the relative or not. In the progressive growth of freedom in society, for example, can we not admit the truths and the partialities of democracy and socialism and positively march forward to a more integral concept of freedom? This should become easily possible if the vision of absolute freedom were there before us.

The contemporary Integral Yoga has further some ideas to offer. Individual liberation is essentially bound up with social liberation. But the more important thing is that liberation opens up the possibility of the perfectibility of nature through the transforming action of the liberted soul on the unconscious mechanisms of nature. That raises the prospect of the world and society becoming a congenial home for the exercise and enjoyment of freedom. This is of the utmost significance to the cause of freedom in the world. Freedom in an egoistic world must always be a precarious thing. Unless the world could get something of freedom into its stuff and making, how could it become a stage for the play of freedom in it and on it?

extend his liberation horizontally and thus liberate his cosmic consciousness too and then advance vertically so as to achieve the higher integrations of future evolution for the perfection of his own life and that of the society.

Integral Yoga combines in itself the highest idealism and the completest realism. For idealism, it aims at an actual life of the Adsolute in the relative field of human society and the world. And on the realistic side it has a complete appreciation of body, life and mind in personality and society and of their laws of operation and the conditions of their progress and evolution. In relation to freedom it alse admits of stages of growth and even the necessity of coercion in the progressive unfoldment of freedom. Among the stages we must at first, recognise that of the helplessness of the child when a complete good- willed guidance and aid are necessary. Then comes that of the rise and play of the ego, which demands recognition of the will for self-assertion and independence. But the egoism of the ego tends to widen and moderate itself and thus its competitiveness develops co-operativeness. But the co-operativeness becomes a full reality at a further stage in the growth of selfhood, where the individual spontaneously feels itself as one with the society and the rest of existence. This is when the ego becomes the soul. Each one of these stages have their own operations of freedom. Freedom acquires its full meaning only at the last stage when the indiviual is able to live out of a self-existent soul. This determines the teleology of the entire process and, therefore, is indispensable to the understanding and regulation of freedom at each previous stage. Now, if freedom is growth to such status of self-existence, then relative coercion to check the lower rebellious impulses with a view later to bring them into a condition to guide themselves rightly would be quite justifiable. But this can only be done in a disinterested way under good will.

Liberty in a community will have to be adjusted to its stage of evolution. But such adjustment should always have a sufficient margin for making mistakes relative to its growth.

We might in the end ask how can freedom be actually promoted in the world? The Yoga, in consequence of its own characteristic psychological insights, can possibly make some suggestions. First, it would demand that individuals seeking to promote freedom do realise it themselves from more to more and truly breathe the spirit of freedom. They will thus be able to generate

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an atmosphere of freedom, which will be of capital importance to the cause of freedom in the world. Second, if we remember that the true ideal of freedom is an absolute inner experience, then we will be able to appraise each relative formulation of it duly in the light of it. Third, to go about the task of promoting freedom in the true spirit of freedom i.e., in a free, confident and masterly way and not out of fear, as involved, harassed and worried or with violence and in reaction. That way we do not create freedom, we really create fear, worry, violence and all that goes with them.

(Paper Contributed to an International Philosophical Symposium on 'Individual freedom and society')

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UNIVERSAL PRAYER

समानो मन्त्र सिमितिः समानी समानं मन सह चित्तमेषाम् । समानी य आकूतिः समाना हृदयानि वः समानमस्तु वो मनो यथा वः सुसहासित ।।

May your prayer and assembly be common;
Your mind and thought be common;
Your purpose and heart be common;
May your deliberations, too, be common.
—Rig Veda, X, 191, 3.

an atmosphere of freedom, which will be of contact imperance to the cause of freedom in the world. Second, if we remember that the true ideal of traedom is an apsolute inner experience, then we will be able to appeals a not relative formulation of it duly in the light of it. Third, to go about the trake of grounding freedom in the true spirit of freedom i.e. in a free, confident and materly way and not aput of fear, as involved, humased and worded or with violence and

"That" is Greater Than "This"

muisogray isoliqueolida boogsomala —Acharya Vaidyanath Shastri

What is 'this'? The apparent world around us is known as "This." Generally 'This' means Ihaloka, this world. This lofty structure of the universe comes within the ambit of 'This'. But anything beyond this universe is called 'That'. 'That' covers universal spirit, Absolute Being etc., which are not encompassed by 'This'. That is used here in the sense of Adsolute Being who is permeating the whole universe but is still beyond. 'Thisness' expresses a sort of nearness to us. This world is quite near to our senses, therefore it is 'This'. But 'That' demonstrates a thing which is somewhat and somehow far off from us, spatially or temporally. Absolute Being is here treated to be 'That', because He is not perceived by our senses. Besides, He is supranatural and transcendental. To give a clear idea of what we want to say we quote here under a verse from the Yajurveda.

> Etavanasy mahimato jyanseh purusah, Pado asya visvabhutani tripadasyamritam divi. Yajur. XXXI.3

So high is His grandeur, Yea, The Absolute Being is even greater than this. All the existing beings are only a part of His glory and three parts of His immortal essence exist in His self luminous being.

May your prayer and assembly be common If we want to know these three parts which come in the purview of 'That' let us try to have a glimpse of this one part which may be conveniently known as 'This'. 'This' the grand universe, seems infinite to our mind and senses. There are many complexities which we are unable to solve. An exploratory examination of worldly facts will lead one to believe that there is wonder surrounded with wonder. Raise your head and see the heaven above. There are the sun, the moon and many other stars. Extend your vision rather and you will be struck with more wonderful perfomances of nature. If you happen to see the 'Milky way' which is vast archipelago of stars, the sun lying in its central region, there will be no limit to your surprise. The light which travels from the earth to the sun in eight minutes, and from the earth to the nearest star in three years, needs at least 30,000 years to pass from the end to end of the Milky way.

The number of the stars in the Milky way is something between 500 and 1500 millions. Beyond tese te space seems to a deserted one devoid of stars.

What is beyond this?

Well, beyond this we find tose strange bodies the spiral nebulae, lying like silver snails in the garden of te stars. We have discovered several hundred tousands of them. Most astronomers think for very good reasons that te spiral nebulae are systems like Milky way and comparable to it in teir dimensions.

Ether, the medium that transmits luminous waves and matter, seems more to be modalities. There is nothing to prove that these two froms of substances are not always associated.

Does not this give us the right to think that perhaps our whole visible universe, our local concentration of matter is only an isolated clumb or sphere of ether? If there is such a thing as absolute space (which does not mean that it is accessible to us) it is independent of ether as well as matter. In that case there would be vast spaces devoid of ether all around our universe. Possibly other universes palpitate beyond these; and such worlds would be far even as if they did not exist. No rays of the knowledge would even reach us from them. Nothing could cross the black dumb abysses which environs taller islands.

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'Are there then' some will cry in astonishment, 'things' which exist, yet we will never know them. Native pretention too wants to embrace every thing in a few cubic centimeters of grey brain stuff.

Such a mysterious band is our Universe which is only one part of the glory of the Absolute Being. If this one part is infinite to us then, what to speak of the other remaining three. This idea is found inherent in the first part of the above quoted verse. So high is His grandeur, Yea, the Adsolute Being is even greater than this.

But how to apprehend the whole reality, is a problem. Even the wisest thinkers have adopted a tone of reticence in defining the Supreme Reality. They have stated that it is something which a man has to discover for himself. Austerity of silence is the only way in which we can establish this great Reality. It is because of this that some have tried to define reality in negative characteristics. "Pure Being is pure nothing," is a criticism levelled against this method of defining Reality. For such people the upanishads state, "that which is void of all predicates, that fundamental reality, that non-dual thing, to the feeble minded appears as non-existent." But it may be asked whether in the medley of things there is a method of understanding the Absolute. If we study the Vedas with patience and with some penetration, we may be able to understand that there is common link between this apparent world and its creator which may lead to the knowledge of the Supreme Reality. This is the thread or principle by which this universe is woven and governed.

If this thread, the thread of all threads and the principle of all principles, is realised it will make one able to know the Supreme Being. If this one part of the glory of the Absolute Being is not known the other three parts cannot be known. If 'this' is not known, 'That' cannot be known. There is a connection between 'this' and 'That'. If this connection has not been realised the whole of reality cannot be realised. This view to all its clarity, has been expressed in the verse as-All the existing beings are only one part of His glory and the three parts of His immortal essence exist in His self-luminous being.

Prana - A Bio Energy and its Harnessing in Yoga

V. K. Sharma S. S. Shukla

Prana is a word which invariably comes in describing the various kinds of yoga. It is more often used in syntax with the word 'Pranayama' which literally means 'expansion or exercise of breath'. Respiration is an outword sign of inner Prana. Prana is a word made of suffix 'Pra' and the root 'Ana' connoting 'always moving'. In Vedic literature, every thing is supposed to have its three components, Adhibhautik, Adhidaivik and Adhyatmik. So the Prana also has its three aspects. Lot of confusion is made without understanding these three aspects. Sun was supposed to have the constant cycle of rising and setting, so it was termed as Prana-प्राणः प्रजानाभूदयति एषसूर्यः. The air, the cloud, the sensory and motor apparatus of body including mind, the respiration all are alluded as Prana. Sun, air, cloud come in the range of Adhibhautik Prana. Activities of cognition, conation, respiration, digestion reproduction fall in the field of Adhidaivik Prana. These are biological functions and not life proper.

Then comes the Adhyatmik Prana, however the division is not very sharp and overlapping of the field of each other is there. The present study concerns chiefly with Adhyatmik Prana or life proper.

Seat of Chief Prana:-

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There are no two opinions that the seat of action of Prana

proper is heart. Hundreds of quotations can be cited to support the view. There is one from Atharv Veda-

योऽस्ति स्फुरन् अविरतं हृदयाञ्जमध्ये। हंस शिवः सुखघनोहि स्वतः प्रकाशः॥ भ्रान्ति तमो निरसनेन जनस्य सद्यः॥ प्रीतो भवेद परम दैवत चित् समुद्रः॥

"It is constantly flickerring in the heart. It is self luminary, intensly blissful, and (like a duct connecting to the) ocean of vast consciousness. It is viewed after removing the darkness of illusion."

It will not be out of place to mention that the heart made of flesh and blood of physical body, has nothing to do with this heart. I will quote Yoga Vashistha-

साधो जगित भूतानां हृदयंद्विविधं स्मृतम् ।
उगादेयं च हेयं च, विभागोअयं तवोः श्रृणु ।।
इयत्तया परिच्छिन्ते देहे वदक्षसोअन्तरम् ।
हेयं तद हृदयं विद्धि, तनावेकतटे स्थितम् ।।
संविन्भात्रां तु हृदयमुगादेयं स्थित स्मृतम् ।
तदन्तरे च बाहये च, न च बाहये न चान्तरे ।।
ततुप्रधानं हृदयं तत्रेद तमदस्थितम् ।
तदादर्शः पढाथांनां तत्कोषः सवसम्पदाम् ।।
संवंषामेव जन्तूनां संविद हृदयमुच्चयते ।
न देहावयवैकाशो, जइजीणोंपिलोपमः ।।
तस्मात् संविन्मये शुद्धे, हृदये हृतवासनः ।
बल्लानियोजिते चित्ते, प्राणस्मादो निस्थ्यते ।।
(योग विशिष्ठ उपनम प्रकरण सर्गं ७६)

There are two types of heart, one which is useful in spiritual practices and another which is not. The heart made of flesh and blood, situated in the Thorex is useless, while the focal point where consciousness is concentrated is useful, in which the mind goes in and there by the Prana is controlled.

Here is the warning from Shri Aurobindo to those who try

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sincerely but erroneously to collaborate the facts of Yogic method with laboratory technique.

"When we speak of Purush in the head, heart, ect., we are using a figure. The Muladhara, from which the Kundalini rises, is not in the physical body, but in the subtle body. The subtle body is that in which the being goes out in deep trance, more radically in time of death, So also are all centres. But as the subtle body penetrates, and is interfused by the gross body, there is a certain correspondence between these Chakras and certain centres. So figuratively we speak of Purush in this or that centre of the body. Owing to this correspondence, often when Ananda or any thing else comes down into the being, it is the subtle body that it pervades. But it (Ananda) communicates itself through it (subtle body) to the gross body. But all that is very different from saying that spirit is lodged in a gland. The gross body is in engine, a means of communication and action of the spirit upon the world and it is a small part of the instrumentation. It is absurd to make so much of it as all that. It is a sort of false materialism intended to place minds that have a scanty knowledge of science. But what is the use of that, everybody now knows that science is not a statement of the truth of things, but a language expressing certain experience of objects, their structure, their mathematics - a co-ordinated and utilisable impressionof their processes- it is nothing more."

(Sri Aurobindo-on Yoga Part I Page 337)

The basic character of life is to feel and to know. The saying of Vedanta, "I exist, as I feel" bestows two qualities to the life i. e., feeling and knowing or bliss and consciousness. In a live entity they are felt as basic impulses. When a seed sprouts it throws out two shoots. The first one goes upwards towards the light or sun. It is Satwik one and has the quality of levitation due to Vayu and Agni Mahabhutas. The other shoot which is Tamas and is worked upon by gravitation effect is made of Jal and Prathvi Mahabhutas. Same is the case with Prana proper. It sends one current up which finds manifestation in the shape of consciousness which is suppssed to be functions of sense organs, motor apparatus and brain. The other shoot goes downward and developes into organs of bliss or sex pleasures. According to Tantras, the brain is

the seat of Shiva and sex is the seat of Shakti. During waking state a shunt is established between both of them. That is why there is a shade of pleasure in sensory objects which finally lead to pleasure of sex. All pleasures are subservient to it. Describing the process of metamorphosis of cosmos and individual, Shankaracharya says in Saundarya Lahri-

मनस्तवं व्योमस्तवं मरुदिसमरुत्सारथिरिप त्वमापस्तवं भूमि त्विय परिणतायां न हि परम् । त्वमेव स्वात्मान परिणमियतुं विश्ववयुषा चिदानन्दाकारं, शिवयुवितभावेन भजित ।

Emphasising the oneness of bliss and consciousness again he says-

प्रत्यकबोधो हि आभाति सोअद्वयानन्द लक्षणः अद्वयानन्दरुयश्च, प्रत्यगू बौधेक लक्षणः । दुत्यमन्योन्य तादात्मय प्रति पत्ति यदा भवेत् अत्रम्हत्वं त्वथस्यं, न्यावर्तेन तदैव हि ॥

Inner consciousness (not of the objective world) and bliss are one and same and realized as such, they banish the sense of finiteness from the self.

These are felt as one in the heart. consciousness is to be pulled down and bliss (sex) is to be pulled up. The carrier is called Prana, which gives a feeling of bliss and consciousness bubling in the heart and being diffused all over the body and later on even without body awareness.

It is the summum bonum of all efforts. A version of sensory pleasure and absolute celebacy are Sine-Quo None of spiritual life.

Method

In early Vaidic literature we find the reference of the quest about the nature of this world and to know the things as they exist in the outer world. A description about the crude elements of nature

like Sun, Moon, cloud, Rains, Air, Fire and Earth is there. But they came to the conclusion, that to know the nature of the world, the best way is to know the self, which is nearest and dearest. They found that:

परिद्यावा पृथिवी सथाइत्वा परिदिशः परिस्वः । ऋतस्य तन्तुं विततं विचृत्य तदपश्यत् तदभवत् तदासीत् ॥ यजुर्वेद

After going around the sky, earth and in all directions as well as inside his own self also, he analysed the element in motion, he saw it, he became it, he was already that.

Later on a definite technique of yoga applied to self (Adhyatma) was developed. Yoga literally means to unite. When mind is applied to outer object it is in Samapatti state, but when it is applied to its own moodes and stilled it is Samadhi. In this sense, Yoga means Adhyatma Yoga.

In Kathopanishada is said-

तं दुदर्शं गूढमनुप्रविष्टं गुहाहितं गव्हरेष्ठं पुराणम् अध्यात्म योगाधिगमेन देवं, मत्वा धीरो हर्षशोकौ जहाति ॥ मृत्युप्रोक्ता निचकेतो दुथ लब्ध्वा, अध्यात्मविधां योगविधिच कृत्स्माम् "

It is needless to say that yoga without Adhyatma is of little use.

The uses of Yoga

A researcher working in his laboratory is also doing yoga. Here we are concerned with yoga applied to his own body and mind. There are several ways like Rajyoga, Mantrayoga and Hathyoga etc., but the results obtained are common.

In Shietashwater upnishada it is said-

"लघुत्वमारोग्य मलोलुपत्वम् वर्णप्रसादो स्वरसौष्ठवं च गन्धः शुभो मूत्रपुरीषमलो, योगप्रवृति प्रधमां बदन्ति" श्वेताश्वतर अ०२-१३ In the first stage the lightness and healthiness of body come, the eagerness of mind goes away, skin becomes shining and voice sweet. A pleasant odour emanates from body, the quantity of urine and faecal matter is reduced.

In this stage, the Prana proper has just started working. Such practitioners can put to use their own biological energy for a limited purpose. They can hypnotise and give suggestions for curing the small ailments. They can give handpasses and remove physical deseases.

The second stage in practice of Yoga is rising of Kundalini. He only, who has got his Kundalini awakened is able to make rise the Kundalini of others

He who has not received it through the grace of Guru is not able to apply it to disciples. It is called Shaktipata and is done through touch, sight and speech. The energy is pulled up from the level of navel and channelised through the eyes, speech and touch on the forehead.

दर्शनात् स्पर्शनाच्चव भाषणाद् सद्गुराआप शक्तिपातो त्रिभीस्मैः क्रियते शक्ति देशिकेंः सा शक्ति प्रबलाधौता विधुत् लेखो व राजते । रहस्य भेदिकासैव, रन्ध्रान्वेषण तत्परा ।। लाधकेषु व सत्पातः तेषां शक्तिविवोधनम् । चालनं स्फुरण दापि प्राणोत्थानं ज जायते ।।

Here also are three grades. In the first grade it is felt by the reciever as heat tremors, perspiration, shedding of tears and erection of skin hairs. In the second grade it is felt as stopping of breath, convulsions and involuntary indistinct sounds from throat do occur. In the third grade a feeling of blissful state and expansion of consciousness happens, It all depends on the capacity of the Guru and disciple. The third and last use of the bio-energy is to let the disciple have a glimpse of absolute truth. It takes the disciple at once to the goal, later on he has to achieve it himself after hard labour and establish himself there for ever. A Guru who has established himself in it and has constant feeling of अहं जहाा स्म

PRANA - A BIO ENERGY

does it. This affair starts with तत्वमसि (Thou are that) and ends with ब्रह्मास्मि (I am Brahma (infinite)

Nature of Samadhi:

Samadhi in its final stage is not a rocklike state, In it the sense of duality disappears. It is described as a state like sky or stilled water.

निरविष्त गगनाभ्यं निष्कलं निर्विकल्पम् स्तिमितसलिलरा शिप्रख्यमासया विहीनम् दृदि कलयति विद्वान ब्रह्मपूर्णं समाधी।

In this state the sense of outward and inward is lost. When the mind is thrown towards the vacum, it all appears as life_less inconsistency and when mind is thrown towards the world it appears full of life. But in both the states consciousness and bliss are present without break.

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The Mundak Upanishada says

सहयेन लभ्यस्तपसा ऐष आत्मा सभ्यज्ञानेन ब्रह्मचर्येण नित्यम्। अन्तः शरीरे ज्योतिमयो हि शुभ्रो यं पश्यन्ति यतय क्षीण दोषाः।।

The light of the self can be seen inside the dody, after purification of body and mind. There are four ways (1) Truth, (2)Penance,(3)Knowledge and(4)Celebacy. All the four are contributor to each other. Of all the four panance is the most controversial word. Some say-न तमस्त प इत्याहु ब्रह्मचर्य तपोत्तमम्: i.e., celebacy is the best Tapas. Others Say,, प्राणायामं परमं तप: ie., breath exgercises are the best way to tame the body and mind. As a matter of fact sex and respiration are intimately related to each other. Often the instinct of sex is so deep that it can not be tamed by will power only. Respiration is directly linked to inner prana, which can keep the sex under control and make it to sublimate in other ways. Hence the importance of science of breath.

The following description will show how the sex and breath

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via prana are connected to each other-

प्राणायामपरायणाभ गवति शक्तिः स्वयं शाम्भवो उद्दीप्ता मलध्वंसनं प्रतिक्षणं नाड़ी गतं कुर्वाती प्राणाश्चोध्र्यमुखान् विधाय सततं भावाकुला कुण्डली युक्ता प्राणवती शिवेने भवितुं सा भेदयोषाभवेत् ।।

Breath exercises make the Kundalini rise, which in its turn cleanses the body - nerves and sends the currents (Prana) upwards so that the middle path is cleared up. The sex instinct is gradually being extinguished.

कामस्य दहनं प्रोक्तं यसदेव वदामि ते दहनं द्विविधं प्रोक्तं भेदन छेदनात्पकम् भेदनं चक्र जालस्य ग्रन्थिनां च छेदनं पश्यात् देह समुदभूतः दाहः सजायम्तै पुनः ।।

When the whole path is covered all the lotuses and knots crossed, an immense heat is produced in the body, which totally destroys the desire for sex-

''न कामदहनात् पूर्व शिवशक्ति समागमः''

Use of Medicine

During the practice of Pranayama and rise of Kundalini, physical, nervous and mental disturbances are liable to occur then only those medicines, which are developed on the principles of Yoga are helpful.

Ayurveda is a system of cure of body and mind, which is developed concurrently with Yoga. Patanjali, the greatest exponent of Yoga has given an equal importance to use of medicine. It is not possible to give an elaborate description of the treatment of Yogic disturbances in this article. It is to be emphasised that not only Shat-Karma of Yoga can be replaced by these medicines, but sometimes they are absolutely essential otherwise they accelerate the progress in Yogic practices. Their detailed use is available in Ayurvedic and Tantric books as given on the next page,

Medicines-

Benincasa hispide

Hibiscus roda-sinensis

Sidarhomhifolia

Sida cordifolia

Emblica officinalis

Ficus bengalensis

Tinospeca cordifolia

Achyran thes Aspera

Bamboo Manna

Cyperus rotundus

Punica granatum

Rhus Succedanea

Aegle Marmelos

Azadirachta Indica

Withania Somnifera

Pavo cristatus (wing)

Trapa bispinosa

Celastrus panniculatus

कृष्मांड - पेठा

जपा पुष्प - गुंड़हल

महावला - पोलोबरियार

बला - डरैटी, वरियार

आँवला

वटभुंग - बटांकुर

गृड्चा - गिलोय

अपामार्ग - चिरचिटरा

वंश लोचन

नागर मोथ - मोथा

दाड़िम - अनार

कर्कट श्रृंगो - ककड़ासिही

बिल्व - वेल

निम्ब - नीम

अश्वगंधा - असगंध

मोरपंख सिंगाडा

ज्योतिष्मती - मालकगूनी

Conclusion

Breath exercies do help in keeping the body fit for advance yogic practices, make the Kundalini (sex-instinct) sublimate and unite with consciousness. An unbreakable union of consciousness and bliss does occur and make the life and world worth living.

Reference works

- 1- Atharva Veda
- 2_ Yoga Vashistha
- 3- On yoga-Aurobindo
- 4- Saundarya Lahri-Shanksacharya
- 5_ Yajurveda
- 6- Yoga Sutra-Patanjali
- 7- Kathopanishada
- 8_ Shietashwater Upanishda
- 9- Mundak Upanishada

Phonetic similarity between English and Vedic Words

Dr. Dharam Datt

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How human speech originated still remains a mystery. Nobody has been able to solve the problem of the origin of human speech. But it appears that the Aryan race in its primitive stage had had a common language. But as the time went on and the Aryan race multiplied they were bound to migrate to the different sides of the globe. Some of them went towards the West and some of them came towards the East to earn their livelihood. They developed fheir different languages in due course but they retained many of the words of their original Aryan language. The language of those Aryans who came down to East was the same which is found in Rigveda. It is that language in which the old Aryans conversed. By the passing of time that language also changed and the language which is found in Brahman Granthas and Upanishadas became the common language of the Aryans.

Those Aryans who migrated to the west developed their own different languages as Greek, Latin, German, English, French etc., but they retained many of the words of the original Aryan language which their ancestors used to speak. This is the reason why those who have studied different Aryan languages testify that many words in those languages have close similarity to the words used in the Rigveda.

I am citing here some of the English words which have close similarity to the words of the same meaning used in the Rigveda-

English words

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Vedic Words

Moter- Mother		Matar
Pater- Father		Pitar
Brother		Bhratar
Daughter	MaduA	Duhitar
Son	Mithya	Sunu
Duo, Two		Dwou
Three	N. W. Fill Street	Tree
Hexa, Hecta, Six		Shat
Hepta, Septua		Sapt
Octo		Ashta
Pre, Proto	Danta	Pratham
Decimal	Daan	Dasham
Centum		Shatam
Semi		Sami
Seventy		Saptati
Vesture	Manut	Vastra
Cow	Vari	Gow
Man	100	Manush ·
Ignis	Antar	Agni
Tree		Taru
Nasus	Su-uper	Nasa
Pod	Modefiak	Paad
Path		Path
They		Tey
You	Yugal Yugma	Yooyam
Either	Sant	Etarat
Sui		Swayam
Dies		Divas
Door		Dwar
No	dentità 4	No
Dexeterity		Dakshata
Dextro, Right	Kroon -	Dakshin
Name		Naam
Nocturnal		Nuctam
Tumult		Tumul
Neos, New		Nav
Duro Duration		Door

English, words

Sweat Sweet Star, Aste Mortal

Oculus, Ocular

Myth
Derm
Serpent
Naked
Cedi, Sit
Navy
Dental
Donation
Genesis
Vocal

Cottage Vomit Vert Locus Inter Dius

Super Mouse Preecher Virility

Jugal Saint

Regal
Piety
Bull
Sky
Youth
Cruel
Committee

Due Metron,Metre

Centre

Vedic words

Swaid Swadu Taara Martya Aukshi Mithya Charm Sarpa Nagna Seed Naav Danta Daan Janam Vachik Kuti Vamit Vart Lok Antar Dev

> Su-uper Mooshak Pracharak Veerata

Yugal, Yugma

Sant
Raajkiya
Pavitrata
Balivard
Aakash
Yuva
Kroor
Samiti
Deya

Maatra Kendra

Dr. Satyaketu Vidyalankar

Socialism, in various forms, was a very important force that appeared in Europe during the nineteenth century. It raised its voice against the evils of social system based on capitalism and asserted that the society, as it was organised at that time, denied to the poor and the working class both justice and the right of getting the fruits of their labour. Noel Babeuf expressed this feeling in the following words: "When I see the poor without the clothing and shoes; which they themselves are engaged in making, and contemplate the small minority who do not work and yet want everything, I am convinced that governmet is still the old conspiracy of the few against the many, only it takes a new form.

The idea of organising society on the basis of justice, equity and equality gained ground and several thinkers and philosophers put forth schemes for giving socialism a concrete form. Karl Marx was the most prominent among them and his Communist Manifesto issued in 1848 and his book "Capital" published in 1864 became the Bible of the socialist or communist movement. Marx propunded the theory of surplus value and the doctrines of class struggle and economic interpretation of history which gave socialism a scientific basis and brought a large number of intellectuals into its fold. Now communism has engulfed more than half of humanity and powerful countries like Russia and China have accepted it as their creed for reorganising their

economic and social life. Socialism has attracted millions of enthusiastic followers outside communist countries also and it has become a world movement in true sense of the term.

But the opponents and critics of socialism also are very powerful. They point out that it kills individual initiative and freedom, reduces man to a "common herd", results in the tyranny of the strong and the shrewd over the ignorant and the weak and makes people materialistic not caring for higher values of life. That is why signs of reaction against socialistic institutions have recently appeared even in communist countries and many thinkers are trying to evolve a social system which may be devoid of defects and shortcomings of both the capitalism and the communism.

In this context our attention is drawn to Swami Dayanand Saraswati (1824-1883), who was one of the most eminent leaders of Indian renaissance, that began early in the nineteenth century. He was not only a reformer who initiated a powerful movement to regenerate India's society and religion, but also a progressive thinker. Some of his views on government and social organisation are really progressive and original and he can certainly be placed among the savants and philosophers of the highest order. Dayanand was a contemporary of Karl Marx (1818-1878), and it is a remarkable fact that though he did not get any opportunity of coming into contact with the progressive thought of the West, he propounded some doctrines which are very near to the socialist ideology. Dayanand was the first Indian, who propagated the principles like "equal opportunity to all" and "equality of all human beings" in the modern age. He was a profound Sanskrit scholar but had no English education. His teachings were not influenced by the ideas associated with the West. Whatever he preached was the result of his own original thinking or of his rational and new interpetation of the Vedas and other ancient Hindu scriptures.

The society envisaged by Dayanand is based on the principles of justice and equality. But it is not easy to have such a social system. For accomplishing this ideal, it will be necessary to bring a fundamental change in the educational system. The boys and girls will have to be educated and trained in an atmosphere

which may enable them to forget their family ties and make them feel as parts of a larger social organism. Education, according to Dayanand, should not be the privilege of the selected few. It must be given to all, rich and poor, high or low. "There should be a law of the state and a custom of society that no man could keep his son or daughter at home beyond the age of five or eight years. They must send them to a residential school. And if they do not, they should be punished", While in a residential school, "all should get the same kinds of clothes, food and beddings, whether they be princes or of poor families. They should all live a life of austerity". What more clear exposition of the doctrine of "equal opportunity to all" can be possible. According to the scheme of Swami Dayanand every one is to get equal opportunity to receive education and develop his inner qualities. Education was to be compulsory and life in schools was to be the same for everybody irrespective of the status of his or her parents. The duty to impart education under equal and similar conditions to every one was to be that of the state. "The state is to see and arrange that girls and boys both have to receive education from such age. Nobody should be allowed under state regulations to keep his daughter or son at home after the age of eight years. They must be sent to the residential schools and should not be allowed to marry before completion of education.

The earliest age for marriage according to Dayanand is 25 years for the boys and 16 years for the girls. He wished the help of state power not to allow any one to marry earlier. The period from five or eight years to 25 years in case of boys and upto 16 in case of girls was compulsorily to be spent in residential schools where they were not to be permitted to come into contact with their parents. They had to regard teachers, as their father and mother, whose duty was to develop the inner qualities of their wards. The parents are not supposed to bear the expenses of education of their children. State and society must support every child, while he or she is receiving education in a residential school. The entire education is to be free and compulsory, children losing all contacts with their parents after completing the age of 5 or 8 at the latest, Having no contact with one's family, while receiving education in a residential school, is necessary for fully developing

fhe inherent qualities and powers of the students. Children of the millionairs and the labourers, officers and peons, industrialists and peasants-all have to live together under the same roof, have to get the same food and clothes and are to be treated as equals while receiving education. In case they are permitted to have cantact with their parents and families, the children of the rich will themselves to be superior to others and the children of the poor will certainly develop a sort of inferiority complex in them. That is the reason why Dayanand gave much emphasis on not permitting students to come into touch with their families.

So it is the first stage in building a socialist society which according to Dayanand requires not only the sanction of public opinion but also the use of state power. But Dayanand realised that equal opportunity to acquire education was not enough to build a society based on justice and equal opportunity. It was possible that after receiving education one may go to his princely home and enjoy all the comforts and privileges of a rich family, while the other may go back to his poor family and may be forced to wage a relentless struggle for existence without regard to his capabilities and work. So Dayanand ordained that the teachers of the residential schools under whose charge the boys and girls were required to spend their period of education were to decide what was the real worth of their wards and to which class (intellectuals, administrators and military men, business men and industrialists and manual labourers) of society they were to belong. For this very important purpose Vidya sabha (council of the Learned) should be organised and this sabha is to decide what status or work is to be entrusted. So under the scheme of things ordained by Dayanand, individuals have no choice or freedom in deciding their career or status in life. If the teachers or the Council of the Learned found that a boy belonging to a rich industrialist family was capable of becoming only a manual labourer, he had right to the property of his father but had to work as decided by his teachers. Thus the status of a person was not to be hereditary, but was to be decided by the teachers according to his worth and aptitude.

Dayanand has nothing to say about the socialisation of the means of production or about collectivism. Perhaps the problem of

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private property never came before him. Being a Sanskrit scholar and philosopher, he was mainly concerned with regenerating Hinduism and raising his powerful voice against the evils of Indian society. But he was not blind to the more important problems of social justice and that is why he put forward a solution which is certainly very original. He was not against inheritance of property. should inherit whom' was to be decided by the teachers who had been in close contact with their pupils and were in a position to decide whether a person was capable of managing and utilising the property of his parents in a manner that may be for the good of society Thus the inheritence was not to be necessarily from father to son. The Council of the Learned should have the right to decide who should inherit whose property and who should be allotted to whom as a son to continue his work as a trader, industrialist or farmer. Thus the right to property and inheritence was not to be absolute. 136

This scheme of allotting work and status to individuals by the Council of the Learned and also their right to decide who should inherit whom evokes a question: "If a man has only one son or daughter and that one happens to join another varna (class or status), then who will attend to the needs of the parents. It will mean the end of family also. What arrangement you suggest in such cases ?" To this the answer of Dayanand is, "Neither there will be lack of attendance or loss of family, as they will get in exchange of their sons and daughters suitable heirs by the decision of the Council of the Learned and the state organisation". What a novel and original suggestion is this to solve the problem of social justice! One is to inherit property only if he is capable of managing and using it to the good of society. The right to belong to the family of one's own parents and continue their work by inheriting their property or work was not to be absolute. In his own way, Dayanand raised his voice against individualism and tried to make every bodly subject to the control of society. Of course, Dayanand could not think of a classless society, but the classes that he envisaged were to be based not on birth or inheritence but on ones own worth and capacity.

If the object is to establish a social system based on justice and equality, the ideas and doctrines of Swami Dayanand

can certainly be an alternative to Marxism. Inspite of getting equal opportunity for education, all will not be equal in merits, intellectual attainments and capacity. So existence of classes in society is natural and unavoidable. The society visualised by Dayanand will have four classes: (1) persons engaged in intellectual pursuits and education, (2) military and administrative personnel, (3) porsons engaged in commerce, industry and agriculture, and (4) manual labourers. These classes may be termed as Brahmanas, Kshatriyas. Vaishyas and Shudras according to ancient Indian nomenclature. These classes are different from castes and represent natural divisions in any society. All cannot be intellectuals, scientists. technicians or industrialists. All type of work is necessary for society and a particular work or job should be entrusted to persons best qualified to perform it. That is why classes are indispensable but there is no need of antagonism or struggle between them. In fact, the four classes detailed above are complementary to each other.

The social system of Dayanand's concept gives full scope for individual initiative and permits people to earn money and to amass wealth. But they are not to have right of absolute ownership over the wealth or money thus earned. Their children also do not have absolute right to inherit property.

Dayanand was a spiritualist and has faith in God. Though he gave much importance to worldly comforts and physical well being, he was not a materialist. In his view money-making was not the highest achievement of human life. That is why in his social system, the highest position or status in society is enjoyed by the Brahmans who shun wealth. When money is separated from power and respect, it looses its main charm. If industrialists and businessmen earn more money and amass wealth that need not cause heartburning in intellectuals and administrators because they would have the satisfaction of occupying higher status in society and enjoying more power and respect. The plight of even the manual labourers is not to be pitiable in Dayanand's society In his own words, "it is a true fact that working people like the peasents are the kings of kings", and their interests are to be safeguarded by the state. It is true that the Shudras or the manual

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labourers will have less power and respect than the infellectuals and the administrative personnel and will be much poorer than the industrialists and the businessmen, but they cannot blame others for this. When young, they also were given the same opportunity to receive education and to develop their inherent powers as anybody else, but if they failed to do so and were obliged to earn their livelihood by manual labour, it is only because they were not fit to do anything better. They can have the satisfaction that their children will have full opportunity to better their lot as they will be receiving the same education as the children of the wealthiest persons in the country.

Ideas of Swami Dayanand, as outlined above, can certainly be developed into a social philosophy which may be presented as an alternative to the thought of Marx and Engles as developed by the communists.

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The Vedas

Dr. H. G. Singh

Vedas are known as four,
The Rig, Yajur, Sam
And Atharva, regarded ever,
Divine knowledge gem.

Their nectar of truth, beauty And goodness, flows Upveda, Vedang, Nirukt, Aranyak, Brahman, Yoga, 'Panishada.

Wilson, Whitney, Dayananda, Sayan, Griffith, Maxmuller, Opened portals of Veda, Sharma, Jaidev, Damodar.

> Rigvedic Mandals ten, Describe wonders, beauties, Of nature, greatness God, Solemn chores of deities.

Yajur Adhyays forty, Lay down duties ideal, And deeds of all beings, Enjoying life real. Sam sings melodious, In Adhyays twenty one, Wise ways of worship, prayer, Of omniptent one.

> Atharvan Kands twenty, Apply Vedic ways, Solving worldly problems, For healthy, wealthy days.

The Gyan, Bhakti, Karma, Reflections, meditations, Show underlying oneness, In worldly differenciations.

> Long cyclic rise and fall, From Brham, of universe, Make Purush-Prakriti matter, Life, says Vedic verse.

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Vedic Ritual and the Upanishadas

Dr. Narayan Sharmah

Our culture is inherently oriented towards otherworldliness. A longing for heaven after death characterises most of our actions and decisions even though the consequent neglect and carelessness may make a hell of the present life itself. It appears that this outlook which lends a religious sanction to idleness, defeatism, escapims and lack of ambition came to acquire a particular charm for the Indian mind after the spread of Budhism. "Desire" is the mainspring of all suffering according to Budhims. But 'desire' is also the mainspring of all actions and struggles and achievements. The dazzling success of Budhism lent a definite credibility to the denunciation of desire. The mass-mind adopted it as a worthy philosophy. Later when Shankaracharya organized the Swami-order and Sanyas was presented as being the highest goal one could aspire for, this attitude came to acquire a permanence and finality.

It is greatly to the credit of Maharshi Dayananda that he pointed out our blunder of having ignored our Vedic heritage. Swamiji drew the attention of the Indian-mind towards the message of the Vedas. The Vedic spirit enthuses one to act and to achieve and to master. The Vedas exhort one to be always active and to work for prosperity and wellbeing, The negativists, however, find fault with the Vedic way of life. They call it as mere "Karma Kanda" that seeks to keep us bound to the world and its worldly ways and that interferes with our search for God and salvation. They seek support from the "Upanishadas" for their views.

This view is however, the outcome of our incomplete and partial understanding of the "Upanishadas" and also of the main

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issues involved. The 'Vedas' no doubt, prescribe yagyas and diverse rituals for the attainment of specific objects. The "Upanishadas" deal mainly with God-realisation. But we must note that in 'Kathopanishada', Nachiketa was initiated into the mysteries of "Brahmajnana' only after he had received the expertise of performing Vedic 'yagyas'. In Taittriya Upanishada we receive the commandment, "Devpitrikaryabhyam na pramditavyam". We are thus directed never to neglect the performance of 'Yagyas' for devas and pitris. The "Mundak Upanishada" categorically states "Teshamevaikam Brahmvidyam Vadet Shirovratam Vidhivadyaistu Cheernam". This means that Brahmvidya is to be imparted only to those who have preformed a particular vedic yagya.

One may however pertinently ask as to why a person interested only in God realisation should exert and spend his time and resources for attainment of worldly ends. "Brihadaranyak Upanishada" meets this objection fairly and also lays down the guiding principle, "Tametam Vedanuvachnam Brahmana Vividishanti Yagyen Danen Tapsanashken," meaning that the Brahmanas (aspirants for God-realisation) try to know God or Brahma through the study of the Vedas and the desireless performance of yagyas, charity and penance. The use of the word Anashaken which means without desire or selfinterest is significant and notable.

In fact, Lord Krishna is also specific on this point in the 'Gita'. He also advises that yagyas, charity, penance etc., are not to be given up or ignored. These must be diligently performed for they lead to blessedness. But the attachment to the fruits of actions has to be given up. The "Anashken' of the 'Upanishada' is same as the "Sangam Tyaktava Phalani Cha," of the Gita.

The "Eeshopanishada" talks of the indispensability of Vidya and Avidya both for attainment of salvation, Shri Ramanuj Acharya interprets Vidya as Gyan and Avidya as Karma prescribed by the scriptures. One is the essential part of Sadhana and the other is its practical or applied part. Performance of Karmas prescribed by the scriptures leads to the purification that is so necessary for maturing the Divine descent into the human

vehicle possible.

Shagwan Ved Vyas has emphatically declared in his "Brahma Sutras" that, "Sarvopeksha Cha Yagyadishrutershanat." This gives the idea that the preformance of Vedic Karmas like yagyas etc. is as much necessary for attainment of the ultimate knowledge as a riding-horse is necessary for going from one place to another.

This brief study makes it clear that there is no fundamental conflict between the pursuit of the ultimate Truth and the struggle for our worldly ends. Only the attitude has to be "Nishkam". The performance of the Vedic Yagyas and Karmas is essential as well as conducive to success in God-realisation and Salvation which the Upanishadas value so highly.



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obney alter Eestropenisheds' stalks of the indispensibility of Vidys and Addys both not attalament of salvation. Smi Ramenuj Acharya Interprets Midya as obyan and Avidya as Ifone prescribed by the scriptures. Oneds the essential cost of Sections and the other is its practical or applied part. Performance of Kunnes Prescribed by the scriptures leads to the particular that is an independent for installing the Divine descent into that its meaning the Divine descent into that human

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Vedic Ontology

Dr. J. D. Vedalankar

Maharshi Dayananda, while establishing that the vedas are the fountain head of knowledge concerning God, Soul and Matter, also propounded that they contain material regarding Mathematics, Physical Sciences, Sociology, Ethics, Medicine etc.

It may be that the modern vedic scholars have not so far on the basis of his findings, been able to do any further research work, yet it is abundantly clear that, thirty years before the advent of the first aeroplane Swami Dayananda, on the basis of vedic hymns had narrated in his book "Rigvedadi Bhashya Bhumika", that the vedas contained reference to the manufacture of such planes (Vayu Yan). At that time no European scientist had even dreamt of it. Yogi Aurobindo goes to the extent of saying that the vedas contain such scientific truths which are yet unknown to the modern scientists.

Swami Dayananda's deep study of vedic literature has strengthened the belief that the vedas contain the earliest revelations of Rishis (seers) in a very brief form. These findings have, therefore, helped us to wipe out the misconception of some mediaeval scholars, that Upanishadas are a reaction against the vedic thoughts. This belief has been falsified. Rather on the contrary it has been found that the vedas are in fact the real source of the Upanishadas.

Swami Dayananda has propounded that philosophy of the vedas is realistic and is named as the doctrine of Trinity.

According to it God, Soul and Matter are three eternal identities. Just as the Upanishadas teach us that the God is one and one alone so do the vedas. They emphatically say that God Almighty is the only object of worship. He (God or Brahma) is known by various names. He can have innumerable names according to his various qualities but this does not in any way prove the theory of polytheism. Rather on the contrary it proves God's varied powers. In chapter 32nd of the Yajurveda and in 4th chapter of Shvetashvtar Upanishada it is laid down more clearly that God is known by various names viz., fire, sun, air, moon etc1. So also in the Rigveda it is stated that He is Indra, Varuna, Matrishwan and the learned invoke Him by various names2. We should know that God is only one with whom all the Devas (godheads) are identified. From the ibid verses of the Rigveda and Svetashvtar it is abundantly clear that God is one and one alone3.

Upanishadas admit the supremacy of the Vedas:-

All the Upanishadas believe in the final authority of the vedas, they do not decry or disparage it while establishing the oneness of imperishable God. Kathopanishada also admits that attainment. The Brahman Granthas preach for His (Brahmanic literature) also instruct to achieve God by reading the vedas. Mandukyopanishada mentions that God's mouth is fire, sun and moon his eyes, the wide space or directions his ears and the vedas are his voice4. Rig, Sam and Yajur speak of His widely published knowledge. So the main Upanishadas categorically believe in the authority of the vedas5. Ishopanishada is almost a verbatim copy of the fortieth chapter of the Yajurveda, barring a few hymns. In fact these Upanishadas are the very essence of the vedas. The vedas are nectar and Upanishadas their extracted juice. Some references regarding this fact have already quoted in the foregoing paras and some others shall be quoted at their relative places. As already stated vedic realism/rationalism means Trinity (God, Soul, matter) and things evolved out of it6.

Having established that the Upanishadic thought is in no way contrary to the vedas rather they admit their supremacy, we now proceed to prove that this Trinity (God, Soul and matter) is identically contained in the vedas and the Upanishadas.

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Monotheism of the Vedas

Upanishadas prove the Oneness of God. Acharya Shanker goes so far as to say that God alone is the Sole Truth and everything else is delusion. He is the primal as well as material cause of the universe. But if the vedas are to be considered as the source of the Upanishadas this contention falls because the vedas while establishing Monotheism vouchsafe the existence of Soul and Matter as the two additional eternal identities. Similarly on the basis of the vedic hymns, the Upanishadas admit the theory of Trinity. The only difference is that the vedas are like a vast ocean, the fountain head of all known by humanity. They deal everything in too brief a form whereas the Upanishadas deal with one subject matter viz., knowledge portion and they dilute on this portion only.

We shall deal with the contents of the Upanishadas at a later stage. Here we shall merely mention those matters which are common with the vedas relating to God.

Just as the Upanishadas establish Monotheism so do the vedas, as would be observed by the following:-

In this universe all objects whether unanimate or animate are enveloped by God7.

He, who is the controller of the universe, the sole master of the heavenly bodies, the ruler of this earth and the Great Lord of lords, is called by the name Brahma in various hymns of the vedas8.

He who realizes God (Brahma) can realize all the planets because he becomes one with God who is minutest of minute9.

Those who are learned in vedic lore pray and express warm appreciation to that one Brahma (God) 10.

We invoke for our protection that Lord, who is the Sole master of all inanimate and animate, also guides our intellect11.

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That Lord is called by the learned by various names viz fire, air, moon, Yama, Matrishwan etc1.

While describing God the vedas say that He is formless (without any body), is purest of the pure, is without a nervous system, is faultless and is self born.

Some Indian scholars under the influence of western thought and philosophy deny that the vedas deal with God. They believe that the concept of God came later during the development of Vedantic philosophy. However, some scholars do believe that a reference to God exists in the last portion of the Rigveda¹³.

But I consider this conception as utterly untenable because the vedas, in main, deal with the attainment of God. All the vedas establish the existence of Brahman openly or tacitly. Kathopanishada states that all the vedas sing His (God's) songs He is called OM.Not only that even the vedantic philosophy accepts that the vedas sing the songs of God. In fact God mentioned in the vedas is not such a God from whom any other body is powerful. He is all powerful and the deity of the deities. He is omnipotent and omnipresent. With all these facts hardly conceivable that the western scholars say that monotheism came from Drawida people. This is not supported by any argument. According to Dayananda, in the vedas neither there is Polytheism nor Kathenotheism. According to the interpretation of Dayananda the word "Devta" mentioned in these scriptures, means the one who always gives and does not take, who sheds light or knowledge or who obeys his parents. This interpretation he bases on the authority of Nirukta. According to him the word Devta does not connote God. Thus it is clear that in the vedas there is only one God (Brahma) who is to be invoked or adorned and none else.

Position of the universe during Dissolution

Before this universe came into being what was its position and in what shape it existed? Who brought it into being? All these questions have been ably answered in the vedas. In the "Nasadiya Sukta" this subject has been dealt with in a beautiful

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VEDIC ONTOLOGY

philosophical manner. Even western scholar of the prominence Mr. Max Muller, who accepts the theory that the vedas have come down to us through great Rishis, accepts that this "Nasadiya Sukta" was revealed to Rishis by God. Hereunder we deal with some of the hymns contained therein.

During dissolution (प्रत्यावस्था) of universe, there was neither (सत्) Being nor (असत्) Non-Being. The vacant space (अन्तरिक्ष) was not full of atoms. What was prevailing there? On whose support it all then existed? Was there any exceptionally powerful force?14

At that time there was neither life nor death. There was neither day nor night. God alone was there with his own natural power, alongwith matter in its latent state¹⁵.

At that time the latent Molter was all covered with darkness. It was like water all in one, in an unknown state. By Lord's will power the latent matter began to become patent16.

The rays of these three were running slantingly. All above and below, there was something indescribable and wonderful, they were containing potent force. On the other side Soul had the capacity to accept and was in full force¹⁷.

In reality who knows, who can tell wherefrom this life came and how this universe with different varieties came into being. The sun and other illuminating objects came later. Now how can one know in what manner the universe was created 18.

He, who has created this universe with all its diversities, is without any doubt, holding it. If he were not doing so, there would be all chaos. He is all prevailing and is controlling. O!, Friend Know Him, if you will not know Him it would be the greatest loss¹⁹.

Under the influence of Acharya Shankar some of the modern scholars try to find out a link of Advaitvada from this Sukta. But the matter for consideration here is that in this hymn

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both (सत् व असत्)being and non being are denied. If this hymn had contained that before the existence of the world there was (सत्) Thruth, then Acharya Shankar's doctrine could find support. But since according to Shankaracharya the Truth (सत्) did exist. Therefore, his theory does not stand to reason. Accordingly it is in the fitness of things to believe that here the word (सत्) Truth means that this sat (कार्यह्म) world was not there and the word Asat (असत्) means there was vacuum. (अभाव) Meaning thereby that there was not complete vacuum but the material cause of this universe was there in a latent state²⁰. God with his will to create gave commotion and the universe came into being.

Here it is clear that Acharya Sayana was influenced by Acharya Shankar's view. But in all probability Sayana did not fully understand the meaning of the word Sat (सत्) as used by Acharya Shankar. He has differently interpreted this word from Acharya Shankar.

In the vedas and Upanishadas the fact of existence of this universe has been beautifully described in a philosophical way. Matter has been described as a beautiful ever moving tree. God and soul two friends are sitting on that tree. One (God) is sitting there without any attachment as an onlooker. Whereas the soul is tasting its fruits and in consequence thereof undergoing pleasure and pain.

Both the vedas and the Upanishadas are in agreement to this fact that God is the controller of the universe. Besides the Nasdiya Sukt, in the Purush Sukt of the Yajurveda and Skamdh Sukt of the Atharvaveda certain details of the creation of this world are mentioned. According to the Purush Sukt the universe was created out of twenty one elements. After that sun and moon were created and thereafter human and other creatures are stated to have been created. Similarly in the Atharvaveda there is a description of the creation in the form of question and answers Hence we have seen that Swami Dayananda has founded the bedrock of realism/rationalism on the very authority of the vedas and the Upanishadas. Acharya Shanker has tried to interpret the

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Upanishadas to prove his theory of Monism. But the philosophic interpretation of the Upanishadas can be the same as that of the vedas because they (Upanishadas) are a commentary of the vedas We have already discussed this fact that the Upanishadas believe that the vedas are the fountain source of knowledge and self evident. Besides Swami Dayananda, modern scholar of the eminence of Dr. Radha Krishnan accepts the theory of the pre-existence of Matter. From the above analysis it has become abundantly clear that the vedas accept the concept of realism.

Swami Dayananda has given a new revolutionary thought of realism from the vedas contrary to the prevailing belief of mediaeval ages which had reduced the vedas as mere books containing religious practices. Now the vedas have come to be known as the source of complete knowledge which is needed for humanity.

(Paper read in the 56th session of the Indian Philosophical congress held at Bhubneshwar From 27th to 30th Des.1981)

References:-

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- 1- तदेवाग्निस्तदादित्य स्तद्वायुस्तदुचन्द्रमाः । तदेव शुक्रं तद्ब्रह्म ता आपः सप्रजापति (Yajur Veda chap 32 M. I Shvetshvaitar Upanishada 4/2
- 2- इदं मित्रं वरुणाग्निमाहुरथोदिव्य: सः सुपर्णो गुरुत्मानम्। एकं सद विपाबहुधा वदन्ति अग्निं यम मातरिश्वानमाहुः।। Rig Veda
- 3- Kathopanishada-chap. 2-15
- 4- Brihadaranak Upanishada 4-4-22
- 5- तस्माह्रचः साम यजूंषि दीक्षाः(Mundak Upanishada- 4-1-6
- 6- Mundak Upanishada Chap. 2-1-4
- 7- Chhandogya Upanishada 3.5-4.2 Ken Upanishada 4-7-8
- 8- ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् (Yajur Veda-40-1)
- 9- पतिर्बम्थासमो जनानामेको विश्वस्य भुवनस्य राजा। (Rig Veda 6-34-4
- 10- सूत्र सूत्रस्य योविद्यात् स ब्राह्मण महत् (Atharva Veda 10-8-47
- 11- Rig. Veda-6-6-45-7, 1-6-15-5
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14- तसदासीद नासिकसीद तदाम।
१६ - महामीटमटा
16- तमासीतमसा गूढ़मग्रे अप्रकेतं
16- तमासातमसा गूर्वम अत्रास्तात्मस्य । 17- यदकार्म
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10 — जिन्नो जिन्नो from 1 to /
(Shankar Bhashya)
19- त्रिकालावाधितं सत् (Shankar Bhashya)
20- जगतो मूल कारणं तद्सच्छग्रश विषाणवन्तिरूपाख्यं
20- जगता मूल कारण तस्त जना वर्ग वर्ग वर्ग वर्ग वर्ग वर्ग वर्ग वर्ग
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Vedic Political Thought in Present day context

Dr. R. D. Gupta

Admittedly the Vedas are the first book in World's library. Whatever is the oldest in origin is always traceable to the Divine. In India they have believed through the millennium that Vedas are God's revealation to mankind for latter's guidance from the beginning of creation. Obviously real guidance should be available in all human activities. In line with the great Yarkacharya, Dayananda Saraswati propounded that Vedas contained the formative principles not only of spiritual concepts but of secular needs of the community also. He could not, therefore, miss the Politics in Vedas

The course which the civilizations are bound to tread in the matter of Socio-political discipline, has been formulated and predicted by Athara Veda with meticulous clarity at Kand 4, Sukt 10, Mantra 1—13, 15/8/1—3, 15/9/1—3 and 19/4.

Etimologically the words उत्क्रामत, न्यक्रामत and य एवं वेद referred in above Mantras stand for thesis, anti-thesis and synthesis through knowledge in terms of true Hegalian concept.

Society starts with Vairaj (statelessness) i. e., autodiscipline but its liberty-quotient degenerates into license. The wisemen then gather to decide next course of action. There is Uttkranti i. e., revolution in their thought, sex relations and marriage laws are formulated and family comes into vogue. Head of the family becomes the sovereign to rule. This family system generates Nishkranti (निष्क्रान्ति) into Parochialism and then wisemen again ponder to evolve new ethics of social discipline based on the similarities in mode of worship and there emerges Gotra system (गोत्र पद्धति). Followers of one guru formulate a discipline under him. But good aspects of tribalism are also retained and the two systems are mixed up. A synthesis ensues. Gotra is made dependent on blood also. When Gotra system degenerates into theocracy there is again a revolution and fresh triangle starts. A discipline based on alignment of Dakshenagni (दक्षिणाग्नि) (Proficiency) is evolved and is designated as (Varna Vyavastha). But good aspects of tribalism and theocracy are also retained The professional trade unionism of Varna is thus converted into caste system in ultimate synthesis. The caste system brings its own curses and there is next revolution. They evolve sabha where total populance sits down to decide and rule. By way of its anti-thesis the direct democracy degenerates into mobocracy. In the mobile word was all the of

The Samiti comes into being starts. thesis New Rishi. They are composed of elders, of elite and of sacrificing respected. But Samiti degenerates into usurpation of its power by its temoporary President who becomes permanent boss-the Raja. The Raja becomes autocratic. The next revolution brings Raja within the ambit of control of (आमंत्रण पद्धति e., his cabinet. The Government structure comes into being. It needs a territory to grow consummables for its subjects. The importance of land and its fauna and flora is realised. Patriotism in the form of love of Earth or Bhumi is created. Nationalism is born. Culture follows, Nationalism nationalises and culture spreads. Cultural protection/domination needs Army. Army creates territorils. Worlds sovereignity resides in combination of nationalities of one or similar culture and world supremacy (चुक्रवर्तितत्व) results. An ideal world is born which is imitation of God's sovereignity over the cosmos. It will be seen that the process of Thesis, antithesis and synthesis can best be represented by a right angled triangle. The (य एवं वेद)knowledge is at hypotenuse each time. This is vedic Political Traitvad. The nearest approach to it was Hegel's Dilectic. These 9 triangles of Atharva veda have in fact created Aryan Nationalism. A true Aryan Nationality should have therefore these attributes:-

1- Obedience to its Marriage laws and consequent family system.

- 2- The Gotra or Pravar depending on way of worship i.e., the Philosophic common content.
- 3- The Verna System i.e., Distribution of functions by free will according to one's proficiency.
- 4- The Sabha i.e., Direct Democracy.
- 5- The Samiti, i.e , The upper house of elites but teetotellers with power of applying brake.
- 6- The temporary President with his cabinet.
- 7- The Sacred land.
- 8- The army.

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9- Its international allies based on similar cultural values derived from Vedas through languages akin to or derived from vedic Sanskrit.

Dayananda Saraswati pleaded for the 9 items in their original glory, It starts from the sanctity of marriage to control sex, the monogamy and the resultant family system. He believed in intrinsic family upto 3 generations and opposed its expansion further upto 21 generations for heirship by subtle process of institution of Shradha, Tarpan and, Jalodak. Where there is no heir among the descendents of one grandfather, the property must revert to state instead of to the artificial Sagotra or Sapind etc. In place of cast system he restored Varna System based on profession and not on birth. He advocated for Direct Democracy of Gram Sabha expanding through 3 tiers into National Assembly. He pleaded for a powerful Upper House with veto powers but being composed of the learned teetotallers with no axe to grind. The President or Raja had to be temporary and bound by the advice of his cabinet. All of them were to adhere the land of their birth as gift of God to them. Dayananda believed that state Apparatus there must be. It cannot be abolished nor must it wither way. However the power of state was to be divided into 3 organs according to vedas.

1-Legislative Body (धर्मार्य सभा)

2-Executive Body (राजार्य सभा)

3-Autonomous Body controlling Education and Employment (विद्यार्य सभा)

The vedic conception guarantees equality only in education and during its pendency. The education was to be in Gurukula where children of age group 3-25 shall get it in residential Ashram insulated from their families. The Kulpati would fix the profession of each student at the end of his educational carrier. After that the students so assigned will take vow to eleminate (1) Ignorance, (2) Injustice and (3) Insufficiency of consummable articles from the society. Those who cannot take such vow shall work as assistants to the three groups taking the vow. On leaving the Gurukula, these youngesters shall work according to their capacity and quality and shall get according to their work and not according to their need. What shall prevail be quality and not equality. There shall be no punishment or discrimination without reason.

Dayananda Saraswati (1832-1883) proposed to apply these basic principles to Indian situation. He had faith in the destiny of India. He saw the whole and conducted some portion of the struggle of 1857 against foreign domination. After a lapse of some years, he reappeared on Indian scene in 1863. He worked and restored the bygone confidence of India in its old glory, in its God-revealed religion and philosophy, in its language and culture, in its diet and dress and above all in its old-age tradition of freedom and of regaining it sooner or later in case of eclipse. He pleaded for independence in his grand book 'Satyarth Prakash complete published in 1873 in Banaras and again in 1883 in Maharana's Udaipur state. He reviewed the old Sanskar & Parva of the country and argued for its institutions of marriage, family, Varna, Sabha, Samiti etc. He went to the Rajas, to the Pundits, to the Militarybarracks and to the common man and established Aryasamaj in 1875 to achieve his objectives. He gave it a name, a menifesto of Ten Rules, a constitution of democratic decentralism, a flag and an emblem. He visualized a free India with its frontiers far and wide and with Vedic culture establishing itself in the world. He had only 9 years to live thereafter to make Aryasamaj a vehicle for re-establishment of Aryan Rashtra and Aryan Values. He died in 1883 just one year before the ent

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875 ules, He dic founding of Indian National Congress by English educated patriotic Indians.

Dayananda Saraswati was contemporary of Mill, Herbert Spencer, Praudhan, Marks-Angles, Mazinnee, Gobineu and Bentham. But he did not get English education and his source of knowledge were the Vedas and allied Sanskrit literature and therefore the progressiveness in his views and programmes cannot be attributed to the Western Political Thought. The group of English educated Indians who drew their inspirations in patriotism from French/ American or later even Russian Revolution joined Indian National Congress originally started by A. O. Hume, a retired Civilian with concurrence of British Cabinet. The British preceived the Congress as a safety valve where educated Indians could talk out their grievances against the Raj after initial singing of the "God - Save - the king". The congress took 45 years when in 1929 at Lahore its President Jawaharlal Nehru could get approved a resolution on complete independence as its goal. Thus we find two undercurrents in our National life—one started in 1875 and the other in 1885. The former believed in convessing old values and a thiestic/rural environment and the later in imposing Western values, secular and often an athiestic concept based on industrial and materialistic civilization.

The Constitution of India has to be amended to bring in new concepts of citizenship of family, of Samiti, of patriotism and of cultural dominance and checkmate the alien atheistic and materialistic inroads into it. The Aryasamaj with its network of institutions, branches, press, elite, leaders of 100 years experience of public work may one day embark on this mission.

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Moral Philosophy of The Upanishads

Dr. Abheda Nand

The ethics of the Samhitas and Brahmanas may be roughly characterised as hedonistic. They prescribed domestic and social duties, penances and sacritices, and promise pleasure here or hereafter as reward. Their criterion of duty, the end of existence with them, is pleasure; they see nothing higher. The worshippers of the one infinite God must have felt very early the insufficiency of this view of life for the higher needs of the soul. They must have felt after something intrinsically good, and not good merely for the pleasure derived from it. In the Kathopanishad, probably one of the earliest of the Upanishads, we already find the distinction between the pleasant and the good clearly laid down. Mrityu says to his interlocutor, Nachiketa, "The good is one thing, the pleasant another. These two bind man in different ways. He who accepts the good obtains the true well-being and he who prefers the pleasant loses his highest good1."

The good consists in seeking the absolute, the Infinite, the Soul of souls. He is the true self of all. Every one should try to know him and be united to him. The search after Brahman, the Absolute Self, comes out as the one absolute duty, the substance of which all other duties are forms. The Divine or absolute standpoint, the consciousness of unity with Brahman, becomes the criterion of right, the measure with which the value of all actions is to be measured, the ideal condition in which there is no sin, no sorrow. "He who sees all things in the Self, says the Isopanishad, and the self in all things, hence hates no body." Again: "When all things have become the

wise man's self, where is illusion and where is sorrow to him who sees unity?" The Being with whom the unity was thus sought, and unity with whom constituted the ideal of perfection, is not, with our theologians, a purely intellectual Being, far less a mere metaphysical abstraction of Being, as is sometimes represented by superficial critics. He is, to them, a moral Being, a Person, of perfectly holy will, the Teacher, Guide and Saviour of finite souls. "That Person", says the Svetasvatara, "is the great Lord; he is the mover of the heart, the guide to the holy, supreme place, and an inexhaustible Light." (III. 12) "Man is saved", says the same Upanishad, "by perceiving himself in the Soul who is the Giver of holiness, the Destroyer of sin, the Lord of glory, the Immortal, the Support of all things."

This view of nature and life, at once metaphysical and ethical, revolutionizes the previous ethics—the ethics of selfishness. The real self of man is not individual, but universal. It is therefore wrong merely to seek individual satisfaction. The pursuit of selfish desires obstructs the true vision of the soul and impedes its union with the Absolute. The old religion of penances and sacrifices was therefore condemned, or retained only as a lower discipline calculated to divert the mind from the grosser pleasure of the visible world and draw it to supramundane objects. The Mundakopanishad, after speaking of sacrifice as a duty, says, "These boats in the form sacrifices, consisting of eighteen members, (i.e., sixteen priests, the performer of the sacrifice and his wife), in which the lower duty has been prescribed, are weak. Those who commend this (i.e., this lower duty) as the good, become subject to old age and death again. Those who are ignorant, and yet consider themselves as wise and learned, those fools suffer much and wander like blind people led by the blind."6 (I, Mundaka, II, 7,8)

Though the lower code of duties was not altogether discarded, the motives to which it appealed was condemned uncompromisingly. The rites and ceremonies prescribed in the old code may be performed, but it must be done without any desire for reward here or hereafter. They should be prformed merely as purificatory disciplines or as means of showing respect to the gods. The same unselfish motive, the same sense of duty for duty's

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ees ngs, the sake should guide the performance of domestic and social duties. The object of all is to purify the heart, to discipline the mind, to bring all the propensities of the soul under the control of Reason. The natural, lower life of man, which is under the guidance of the senses and the intellect, takes no cognizance of the higher life open to Reason alone, the life in union with God. Hence the reign of Reason is to be established both within and without, in the inner life of thoughts, feelings and desires, and the other one of practical conduct. "He whose charioteer is Reason", says the Katha, and whose reign the manas, reaches the end of the path the highest position of the All-pervading 7." "When all the desires" says the same Upanishad, "that have taken hold of man's heart are destroyed, then he becomes immortal, and obtaines Brahman even here.8

In accordance with this ideal, even those just begin the study of the Upanishads, the very initiates into the higher code of life represented by them, were made to adopt certain disciplines some habits of thinking and acting which were gradually defined and laid down, under the name of the Sadhana Chatustaya, the four-fold discipline. These are Nityanitya Vastuviveka, the discrimi-Ihamutra-phalapermanent and transitory; of things bhogaviraga, nonattachment to the rewards of actions, heavenly; Samadamad.sadhana-sampat, disciplines beginning with Sama and Dama; and Mumuk Shutvam, the desire for deliverance. are Sama, the The disciplines classed under the third head drawing, away of the mind from things earthly; Dama, the restraining of the external senses; Uparati, giving up, for the sake of attaining the higher knowledge, the duties prescribed in the lower code; Titiksha, patiently bearing the sufferings caused by heat, cold and ; Samdhanam, the concentration of the mind in higher things by giving up sleepiness; and laziness; and Sradha, faith in all higher things.9

The strong tendency to monastic life which is visible among certain classes of Vedantists, and which finds expression in Vedantic writings of post-Buddhist times, is conspicuous by its absence in the Upanishads. There are, indeed, isolated passages here and there, in wihch monastic life is prescribed or praised but most of the writers show a delightful contentment with

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ised with domestic life and many ignore the very existence of monasticism as a part of the routine of life. Here, for instance, are two outline views of the principal duties of life in which there is no mention of monastic seclusion even at the last stage of life. In the Taittiriya Upanishad, a Vedic teacher, at the end of his lecture on the Vedas, thus instructs his pupil in the duties of life,- "Speak the Practice virtue. Do not neglect the study of the Vedas. Having paid his honourarium to your preceptor, (i.e., having returned home at the close of your studies) do not cut off the line of children (i.e, do marry and bring up a family). Do not swerve from the truth. Do not swerve from virtue. Do not swerve from the good. Be not indifferent to the attainment of greatness. Do not neglect your duties to the gods and to your parents. Honour your mother as a goddess. Honour your father as a god. Honour your preceptor as a god. Honour your guest as a god. Do those deeds which are commendable, and not those which good deeds, and not those which are otherwise. Imitate our otherwise. Those Brahmans who are superior to us should be honoured by you with seats (on their coming to your house). Give alms with a willing heart. Do not give with an unwilling heart. Give wisely. Give with fear (of God). Give with a heart. If you feel any doubt about rites or practical morals, follow, in such matters, those wise, pure-hearted and pious Brahmanas, whether employed or unemployed, who live in the neighbourhood. As to those rites or morals which are condemned by some, follow, in such matters, those wise, purehearted and pious Brahmans, whether employed or unemployed, who live in the neighbourhood. This is the commandment. This is the precept. This is the purport of the Vedas. This is the direction. This should be done. This should be followed".10

The Chhandogya Upanishad closes with the following summary of life's duties, "One who studies the Veda at his preceptor's house according to rule, and does his duty to the preceptor completely, and then returning home, settles as a householder, and sitting in a clean place, studies the Veda and initiates sons or pupils into pious lives, who devotes all his senses to the self and refrains from giving pain to any creature except in sacred places (where some pain must be caused in the shape of

asking for alms), and a person living in the stated manner reaches the world of Brahma at the close of his life, and does not return, does not return¹¹." It is curious that this significant passage was, in later times, tortured by the extreme defenders of monasticism into meaning that the life of a householder is intended for those only who merely read the Vedas but do not understand their purport.

The great Yajnavalkya, who lived as a householder, but who seems to have retired to the forest at an advanced age, gives utterance to some very valuable thoughts on the way in which one should live as domestic and social being, on the place of human affections in relation to the love of God. Maitreyi, one of his two wives, having refused to be contented with the offer of mere earthly treasures at the time of Yajnavalkya's retirement and asked for instruction on the life eternal, he is overjoyed and compliments her by saying," You are surely dear to me, but you have increased my love for you (by asking this question)". He then goes on, "Sureiy, the husband is not dear for the sake of the husband, but of the Self is the husband dear. Surely, the wife is not dear for the sake of the wife, but for the sake of the Self is the wife dear. Surely, sons are not dear for the sake of sons, but for the sake of the Self are sons dear." In the same way, Yajnavalkya speaks of riches, domestic animals, the worlds, the gods, the Vedas, the creatures, and all things generally as dear not for their own sake, but for the sake of the Self. That this Self is not our small individuality, the central point of hedonistic ethics, but the infinite, universal Self, the common self of all, appears from what follows this enumeration of finite things that are dear to us. "On the knowledge of this Self", says Yajnavalkya, "all things are known. Those who suppose any thing to be out of the Self are forsaken by all things, i.e., are in utter darkness as to their nature. These gods, says the teacher in unmistakable terms, these Vedas, all these creatures, all this is the Self".12 The love of God, then, is the object to be realized by all demestic and social duties.

The spirit in which man should be served,—that every service rendered to man is really rendered to God,—will appear from the following parable in the Chhandogya Upanishad, which reminds

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one of Christ's words in speaking of the last judgment-"Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." "When Saunaka of the family of Kapi," says the Upanishad, "and Abhipratari of the family of Kakshasena, were being served in their meals, an anchorite begged alms of them, but they did not give him anything. He said, "There is a God who devours the four great gods; he is the Preserver of the world. O you of the family of Kapi, O Abhipratarin mortals do not see Him who exists in many forms. Him for whom all this food is being prepared, you have not given it. "Then Saunaka of the family of Kapi meditated, and approaching the anchorite said, "The Creator of gods and the other creatures, he whose teeth are indestructible, he who eats all things, who is wise,—those who know him declare his great glory-he who, not eaten by any one else; eats all,-we, O anchorite, worship him. Then, addressing his servants he said, "Then they give him alms".13

There are, in the Upanishads, certain passages of doubtful import which have sometimes been made too much by the opponents of Hindu philosophy. These passages seem to mean, to the superficial reader, that there is really no distinction between virtue and vice, and that one who has known Brahman is at liberty to do what-ever he likes. Now, if such passages occurred in works which were elsewhere silent on or indifferent to morals, the construction put on them by the critics in question would be unobjectionable. In that case the immoral tendency of the passages would not admit of any doubt. But occurring, as they do, in works the writers of which call upon their readers, at every turn, to abjure wicked deeds and desires, and who would not be contented with anything short of the utter eradication of egotism and an unbroken with the All-holy, it seems, little short of preversity to represent them, as some have done, as indications of an unholy libertinism resulting from a certain philosophical extravagance. To one who would not shut his eyes against the rigorous course of moral and spiritual discipline prescribed everywhere in the Upanishads, passages would seem to admit of the following explanation. In the first place, they are protests against selfish motives that dictate popular morality the desire for obtaining reward and avoiding punishment which is fostered by the Karmakanda of the Veda itself. By saying that the wise man,

he who knows God, avoids both virtue and vice, the Upanishads mean that such a man rises above popular morality, above the desire for reward and the fear of punishment. Secondly, these passages indicate the purely impersonal attitude to which the mind is raised by conscious union with God, an attitude so far above all considerations of personal gain and loss, and so perfectly at one with the Universal, that if one were to do even an apparently sinful act from such a standpoint, no sin would or should be imputed to him. This does not mean that good and bad deeds are all the same. as the motives that dictate sinful acts to ordinary mortals-the motives in which the sinfulness of the acts consists-absent in the person living in the constant union with God, he cannot be said to incur sin even if he does such acts. In this case, there would be no sinful motive, and hence no imputation of sin. Thirdly, expressions of the absence of difference, even the difference between virtue and vice, are intended to emphasise the fundamental unity,—the unity of God—underlying all things. Such a passage—a very striking one—is that which is seen in the Brihadaranyaka, IV, 3, 21,22, in which the soul of the devotee, embraced by the Infinite, is said to see no inside and outside, and to it, a father becomes no-father, a mother no-mother, a thief no-thief and so on. Such expressions are inteded not to ignore differences, but to emphasise the underlying unity in which all things, however great their differences, rest and are in that sense one. The same purpose, that of emphasising the fundamental unity of all things, finds expression in another form, in the form of a trustful contentment with life as a whole, notwithstanding our moral failures and disappointments,—a contentment airsing from the faith that the final disposal of things is in the hands of God, in whose all-seeing eyes there is no absolute evil, and who makes even evil the stepping-stone to good. It is such faith that seems to dictated the passage, for instance, at the end of the third valli of the Taittiriya Upanishad, in which the writer disparages vain regrets and says that one who knows the unspeakable bliss of Brahman satisfies himself by looking at both virtue and vice from the standpoint of the self.

It must however be confessed that there are one or two passages in the Chhandogya and the Brihadaranyaka to which the explanation just given does not apply, and the admission of which

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into the Upanishads is really a mystery unless we attribute it to a certain oversight of the early compilers. We refer to section 13 of the second prapathaka of the Chhandogya and parts of the fourth chapter VI, of the Brihadaranyaka. The passages are diametrically opposed to the whole spirit of the Upanishads and it is incredible that they could be composed by any ony really connected with the movement represented by them. The Upanishads named as well as some others are evidently compilations and contain protions of varying spiritual worth Besides, the section of the Brihadaranyaka in which the passage in question occurs—and it occurs there in a far more objectionable form than in the Chhandogya is evidently a later addition. The whole tenour of the section, apart from the particular passage referred to, suggests a certain lowness of taste and the prevalence of superstition and ritualism. It would not perhaps be far from the truth, therefore, to fix its composition at a time when the tide of old spirituality had ebbed away, and it had become possible for persons who would be disowned by the old rishis to step occassionally into their holy seats.

Refe ences:

- 1- Kathopanishad 1. II. 2.
- 2- Ibid. II. Iv. 9.
- 3- Ibid. II. vl. 14
- 4- Isopanishad 6.
- 5- Ibid. 7.
- 6- Svetasvatara 218, III. 12.
- 7- Ibid. III. 10.
- 8- Mundaka Up. II. 7. 8.
- 9- Kathopanishad II. IV. 9.
- 10- Ibid. II. vl. 14.
- 11- Sankara's Commentary on Vedanta Sutras I.I.I.
- 12- Taittiriya Up 1, 11.
- 13- Chhandogya Up. chap. 6.
- 14- Brihadaranyaka Up. II. Iv. 3.

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Democracy In Vedic Era

J. S. Sengar

Despite monarchy in Vedic Era, the practical form of the king was absolutely democratic. Power/Authority was vested in the people, not in the crown. The existence of the king fairly depended upon people's favour. He was acclaimed as king till his deeds, sacirfices, services towards country, valour and patriotism were approved by the people. The people elected their king after examining his merits. Later the priest delivered sermons to the King. He was apprised of his rights & duties. He was sworns to remain loyal towards his country and the people. Thus it is quite evident that the kingdom was entrusted to the King by the people. Whenever the offer was given, the King was made Known of his duties. The Kingdom was bestowed on the King after he had been found worthy of it. This becomes clear from the illustrations cited below that had there been hereditary monarchy, the necessity to secure the Kingdom from the people would not have aroused. Though there have been such traditions that if the son of a King was found worthy and deserving, he was chosen successor to the throne, but the mutual confidence and nearness in thought between the King and his subjects was paramount.

The King has no separate entity from the royal institution, instead, he was an integral part of it—This an ancient belief of India. At the time of coronation, he chants this Mantra:

पृष्ठीमें राष्ट्र मुदरमैसी, ग्रीवाश्च श्रीणी । ऊरु, अरत्नी जानुनी, विशोमेगानिसवतः ।। (यजुर्वेद २०१८)

That the king has no separate existance, his body consists

of the country and her people. The country is his back and the various kinds of his subjects represent various parts of his body.

It is apparent from the above quoted hymn that he was made acquainted with the fact that the country and the people are his body. If they suffer from any trouble or distress, it is none but the king, who is suffering. Both, the people and the king have the same interest. The relation between the king and his people was very close. The king realised that he was simply a paid servant and it was his duty to protect them in return. At the time of coronation, the king would speak thus:—

, योगक्षेमं व आदाय अहं भूयासमुत्तमः । (ऋग्वेद १०-१६६-५)

"O, my people, I am dependent upon you for my survival, I can accomplish my duties with splendour. "It was presumed that the people would look after the welfare of the king.

The ablest man in the country was elected king. It was not necessary that he should belong to royal family—This appears in several chapters those deal with the king, in Veda. In due course, the tradition to elect the worthiest man of the royal family became popular. The king can not choose his heir at his sweet will. He, who has the consent of the people, will become the successor. Thus the worthiest man was elected king.

ऋषभं मा समामानां सपत्नानां विषासहिम् । हन्तारं शूत्रणां कृघि विराजं गोपति गवाम् ॥ (ऋग्वेद १०-१६६-१)

"The aspirant after this honour would speak to the priest," I am the worthiest among all the natives. I can resist my rival's attack and conquer my foes. Therefore you make me your king and perform the coronation rites. This illustration provides ample support to the fact that a man who comes of a royal family is not predistined to become the successor, He, who was able to accomplish the liabilities of the country, was elected king by the order of the Veda, the God.

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इमं देवा असात्न सुवध्वं महतं क्षत्रात , महतं ज्येष्ट्राय, महतं जान राज्याय इन्द्रस्येन्द्रियाय ।

इमममुख्य पुत्रां अनुष्यं पुत्र अस्यै विश एष वोज्मी राजा ।। (यजुवेद ६-४०)

He, who has no rival and the whole country supports him, may be elected as king for the advancement, prosperity and wealth of the country and let all the people say that we have elected our king, the son of that father and that mother. Therefore, he, who possessed all the above virtues, was elected king. Veda, the God preaches the people to say this and the people, addressing the king, would say:—

नमो मात्र पृथिन्ये नमो मात्र पृथिन्यं इयन्ते राड्यन्तासिपमानो ध्रवे अ स धरुणः कृष्यं त्वा क्षेमाय त्वा रय्यै त्वा पोषायत्वा ।। (यजु० ६-२२)

The chief of the people would speak thus:— 0, mother land, we bow before Thee. O dear land of our birth, our sincere salutation to thee. O king, you rule our land, we make you our king for the growth of agriculture and for the welfare and protection of the country men.

वार्त्रहत्याय शवसै पृतनाषाह्यायच । इन्द्र त्वा वतैयामिस ।। (यजु०१८-६८)

We make you king to protect us from the enemies. It is apparent that he, who is the defender of the country, a wellwisher of his subjects and is able to strengthen the economy of the country, deserved to become a king. Thereafter, he appeals to his subjects to bestow kingdom on him.

सूर्यत्वर्चसस्थ राष्ट्रदा राष्ट्रमे दत्त स्वाहा ।
सूर्ययेत्वचसास्थ राष्ट्रदा राष्ट्रममुष्मेदत्त ।
मान्दास्थ राष्ट्रदा राष्ट्रमे दत्त स्वाहा ।
व्रजक्षितस्थ राष्ट्रदा राष्ट्रम दत्त ।
शिबिष्ठास्थ राष्ट्रदा राष्ट्रम दत्त ।
शिविष्ठास्थ राष्ट्रदा राष्ट्रम दत्त ।
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जनभ्तस्य राष्ट्रदा राष्ट्रमेदत्त । विश्वमृतस्य राष्ट्रदा राष्ट्रमेदत्त । मधुतीमधुमतीभिः पृच्यन्ताम्भिह्पात्रं क्षात्रियाय वन्वाना । अनाधृष्टाः सीदत संहाजसोमिह क्षात्रं क्षात्रियाय वधतीः ।। (यजु० १०-४)

"O learned people, like sun, you are the giver of kingship, Bestow kingdom on me, you give pleasure to all persons. You are mighty and the protector of the cows and other animals. You are mighty and the protector of the people. You are the protector of all the animate and inanimate subjects. You are the ruler of the kingdom. You bestow kingdom on me." Afterwards the aspirant seeks the attention of his subjects and speaks further—"O people, you are brave. You are amiable to all. Bestow this huge kingdom on me, and let this country be inhabited by you free from all fears and making yourselves powerful and potent. "It is quite obvious that the country belonged to the people, not to the king. While offering the kingdom to the king the people would speak thus:-

सामं राजा नमवसग्निमन्वारभामहे। (यजु॰ ६२६)

"We make him king for the defence of country, who treats his subjects patiently and peacefully and displays his wrath like divine fire againts his enemies". Further the priest blessing the king, says:-

आत्वान् राष्ट्रं सहवर्चसो दिहि प्राँड् विणांपतिरेकराटत्वं विराज । सर्वास्त्वा राजन् प्रदिणो ह्वयन्तु उपसद्योनमस्यो भवेह ।। (अथर्व. ३-४-१)

"O king, we bestow the kingdom on you. You are the protector of the people and let this throne be occupied by you. Let all men from all directions acclaim you as their king, and bow before you. You are the ruler of this country. You occupy the highest place of the country and make us wealthy and prosperous.

At one place the priest, bestowing blessing on the king says:-

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युँचन्तु त्वा मरुतो विश्ववेदसः । (यजुवेद ६-५)

"O King, may the masters of all sciences appoint you for this supreme royal position."

ह्वयन्तु त्वा प्रतिजनः प्रतिमित्राः अवृषत । इन्द्राग्नी विश्वेदेवास्ते विशिक्षेममदी धरन् ।। (अर्थवे० ३-३-५)

"O King, may all men of the nation and all of your friends accept you as their king. May the divine objects like the cloud and the fire bestow happiness on your people." It is clear from the above example that the King was elected by the people and when the people had chosen their king, the priest would say again:

स राजा राज्य मनुमन्यतान् । इदं विशष्त्वा सर्वा वांछन्तु ।। (अर्थव० ४-२-८)

"O King, we have decided to bestow this kingdom up on you. So you accept it. Come to the throne like a lion and conquer all directions so that people may choose you for their country. "The King was appointed by the people. Vyas, the God says:-

राष्ट्रस्यैतत्कृत्यतं राज एवाभिधेषमम् ।

That it is the responsibility of the country to appoint a a King and perform the coronation ceremony. The priest delivers sermons to the king. It proves that the king was appointed by the consent of the people.

आत्वाहार्षमन्तरेधि ध्रुवास्तिष्ठा विचाचिलिः । विशस्त्वा सर्वा वाच्छन्तु मात्वद्राष्टपधिम्रशत् ।। (ऋग्वेद १०-१७३-१)

"O king, be immovable and steadfast. Let all the people choose you and don't let the kingship fall away":-

रुचं नो धेही ब्राह्मणेषु रुचं राजसु न स्कृिव । रुचं विश्येषु शूद्रेषु मयि धेहि रुचा रुचम् ।। (यजु॰ १८-४८) DEMOCRACY IN VEDIC FRA

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The priest says, "O king, it is incumbent upon you to make Brahmans, Kshatriyas, Vaishyas and Shudras prosperous and may they progress under your Kingship. "The king was responsible to his subjects: Such examples are found in the Vedas.

सोम राजम्विश्वास्त्वम्प्रजा उपावरोह । विश्वस्त्वां प्रजा उपावरोहन्तु ।। (यजु॰ ६-२६)

"O noble king, you rule over your subjects and may you be governed by your subjects. "It reveals the facts that the king was also governed by his subjects and public conscience was paramount. At the time of coronation, he had to take a vow that he would administer the country in consonance with the consent of the people. At one place the priest delivers sermons to the king:-

त्वन्देव सोम इन्द्रस्य प्रियम्पाथो दीहि अस्मत्सखा। त्वन्देव सोम विश्वेषां देवानां प्रियंपाथोऽपीहि।। (यजु॰ ८-५०)

"O king, our friend, thou perform thy duties according to the wishes of the learned persons." Such examples occur in the chapters of the Veda that the king was not free to do any thing at his will that went against the welfare of the people and he was responsible to his subjects. He would assure the people with a vow:-

अत्रैव वोभिनहयामि उमे आर्त्नी हवज्यया। (ऋग्वेद १०-१६६-३)

The priest would give water to the king and the king, looking at the water would say: "I will lead this country to prosperity. That is why I looked at the water." This custom of taking a vow having the water of Holy Ganga on the palm is still prevalent in India. This evidence provides ample proof that the monarchy was not in existence in Vedic Era.

The practical form of the king was democratic and the

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king was responsible to his subjects. The king in the Vedic period was more democratic, as is described in the Vedic hymns than the Prime—Minister of present India. He is a servant of people and to defend the country is his foremost duty. His happiness lies in the happiness of his people. This sacred feeling of the king in the Vedic Era was quite prevalent. But the right to elect the king was solely vested in the hands of learned people who were concerned with the welfare of the country and never yielded to any temptation or pressure while taking a healthy decision.

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Book Reviews

1- YOGIC MANAGEMENT OF ASTHMA AND DIABETES: Dr Swami Shankerdevanand Saraswati, M.B.B.S.; Publisher: Bihar School of Yoga, Monghyr. Pages: 164, 2nd Edition; 1979; Price: Rs. 30/-

world which is due to some subconscious fear or memory of

The author Swami Shankerdevanand, an M.B.B.S from Sydney stepping beyond the conventional limits of Allopathy, has tried to blend medicine and yoga into an unified system of therapy to better serve the needs of asthmatics and diabetics. The book has three parts bearing the headings—Asthma and Yoga; Syllabus of a Yogic training course for Diabetes and Practices (followed by the Appendix).

The first part starts with the personal childhood reminiscences of the author describing how from psycho-traumatic experiences of the school age he developed asthma which could not be subsided by medicines upto his joining the medical course when he came to know of yoga which practised, thoroughly cured him. Another case of his childhood girl friend describes how her psychic-traumas experienced due to the behavioural exigencies of parents led her develop asthma and getting away from parents she got an automatic cure. Thus the author establishes that asthma is a psycho-somatic disorder and its roots lie in the mind and it is here that one must begin to effect a cure. In the chapters following thereafter some basics about asthma, its causes, respiratory system, medical and other treatments, diet and fasting have been explained in a very brief and sketchy manner which is quite inexhaustive to the beginning students medical profession, but it serves well the curiosity and understanding of the patient and the general reader.

The asthmatic feels difficulty in breathing out abecause the air is usually trapped inside while exhaling. Psychologically it reflects an inability to give one-self to others and to the world which is due to some subconscious fear or memory of past traumatic experiences. Yoga techniques not only make him aware of his abnormal behaviour patterns but systematically work his way through them. For this, specific Hatha Yoga cleansing kriyas, asanas, pranayama and relaxation exercises are recommended in a separate chapter of Yogic treatment.

The second portion of the book starts with the descriptions of the symptoms of diabetes and the sugar metabolism of the body. The author Swami Shankerdevanand recommends to carry out the Yogic treatment along with medical aid in the beginning. He gives a course program in which meditation shankhprakshalan, yoga-nidra and pranayama are most important.

In the third part different yogic practices, including cleansing exercises, major as anas, pranayama, bandhas and meditation relevant to the cure of asthma and diabetes, are described.

Inspite of the above there are a few shortcomings too. While dealing with yoga way to asthma cure the basic yogic foundation that out of the five sheaths (kosha) of human personality the asthma is a disorder of Pranmaya kosha and its relation with Sushumna breathing has not at all been touched by the author. My own therapeutic and survey findings are that flat sleeping in which Sushumna Nadi flows usually give rise to asthma in the long run. Correct way of Ida and Pingla breathing is a prerequisite of asthma cure. Secondly the topic of diabetes has been dealt in too short both medically and psychologically.

On the whole the book is a good attempt to make the technical and intricate subject of curing the two major ailments of humanity quite intelligible to the patient and the layman with the help of anatomical and physiological diagrams. The book is no doubt useful to the asthmatics, diabetics and the yoga practitioners. Swami Shankerdevanand deserves thanks for this inpressive and lucid work.

BOOK REVIEW

2- INDIAN THOUGHT AND TRADITION IN T. S. ELIOT'S POETRY: A. N. Dwivedi; Publisher; Prakash Book Depot, Bareilly: 1977; pp.240; Price Rs. 35/-

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it is entirened by De Dwived's critical perception, and insight of The book under review is substantially Dr. Dwivedi's thesis submitted at the University of Meerut to earn a degree of Doctor of Philosophy. As the author's Preface makes amply clear, the main aim of the book is to demonstrate as clearly as possible the manifold impact that Indian thought and tradition has exerted on Eliot's poetic mind. This has been done here not in any haphazard manner but rather in a systematic well-organized fashion with utmost authenticity. The task was doubtless a tremendous one, but that Dr.Dwivedi has been eminently successful in meeting that challenge will be the impression of every reader of the book if he is aware of the intricacies involved and of the enormity of the problem. The book is exceedingly illuminating because it helps us understand Eliot's rather obscure poetry better by putting the Indian allusions and myths in it in their proper perspective and makes us grasp the philosophical speculations of India quite clearly. For the latter sarvice itself the readers will be deeply grateful to the author who gives a detailed account of the essentials of Hinduism and Buddhism separately in an Appendix. That could per se be regarded as a contribution of Dr. Dwivedi to the propagation of knowledge which is one of the major functions of Criticism if we could believe Matthew Arnold.

One should not, however, look up the present work just for the sake of clarification of Indian references in Eliot's poetry The book will be of immense use to atudy the major poetry of Eliot, esp. The Waste Land and Four Quartets, which have been thorughly analysed in the second and third chapters of the work. A separate chapter entitled "Other Poems and the Indian References" has been devoted to an analysis of the poems of lesser importance—poems such as "Prufrock," "Gerontion," "The Hellow Men," "The Journey of the Magi," "Animula" and "To the Indians Who Died in Africa."

9

Each of the six chapters of the book has something

significant to say and will benefit the students and the scholars alike. The analytical method adopted by the writer is bound to enrich the reader's understanding of Eliot's poetic works because it is enlivened by Dr. Dwivedi's critical perception and insight of a very high order.

Apart from a few eccentric interpretations and linguistic or printing errors here and there, the overall impression of the reviewer is very favourable indeed. Dr. Dwivedi deserves our grateful congratulations for this much-desired book; which is at the same time so thorough and profound. The Bibliography is full and up-to-date and will prove to be of immense value to the future researchers in the area covered by the work, The list of errors sets many misgivings at naught. I take this opportunity to thank Dr. Dwivedi for this painstaking and really impressive work on T.S. Eliot, written from an Indian viewpoint.

K. G. Srivastava, Ph.D.

Reader in English,

Allahabad University.

3- CONSCIOUSNESS IN ADVAITA VEDANTA: Dr. WILLIAM M. INDICH; Publisher: Moti Lal Banarsi Dass, Delhi, 1980; pp. 144, Price Rs 50/-

Historically it seems, as soon the consciousness evolved in the world it became engrossed with the problem to know itself and the thinkers of so many cultures have given their explanations and theories of consciousness from time to time. Dr. Indichs' book, "Consciousness in Advaita Vedanta", is a recast of his Ph.D. thesis in which he has elaborated critically and comparatively the theory of consciousness as propounded by the most influential school of classical Indian thought, Advaita Vedanta.

Out of five chapters, the first by way of introduction gives the overview of the Advaitic system in which general philosophical aspects have been explained followed by the concept of consciousness in particular. The second chapter deals with the analysis of the Absolute (universal) consciousness. The

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D. ely ost individual consciousness (self i.e., Atma) has been identified with Brahma, the Absolute Reality which is the infinite, one, unqualified. Here Shankaras' metaphorical homogeneous and have been supported with citations from different explanations The chapter on levels of consciousness Upanishadas. their distinguishing criteria describes the levels as Jagrat (waking), Swapn (sleeping) and Susupti (deep sleep). By the knowledge of these three states one after another consequently by the negation of these the Tuiya, non-dual, birthless and fearless, which alone is the Supreme Reality, is revealed Brahma is Satya and the world is Maya (illusion). In the fourth chapter the Advaitic theory of conscionsness is comured with its parallels in Western thought i.e., the thoughts of Husserl, Freud and Jung. In the last chapter of conclusions, while critically evaluating the Advaitic theory of consciousness the writer emphasises that the Advaitic theory of consciousness stands as a statement of hope, as an injunction to live a just and virtuous life to pursue higher knowledge and to transcend the delusion of suffering

Dr. Indich has focussed exclusive, systematic and critical attention on the topic of consciousness in this book which is an appreciable attempt. The presentation of the matter and the getup of the book is nice. Thus the book is of great value to the students not only of Indian philosophy but also psychology as the topic of consciousness is equally important to the psychologists as well.

Dr. H. G Singh

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Vedic Path, the quarterly journal of Vedic, Indological and Scientific research is being sent to you as a complimentary copy. This Vishwavidyalaya has revived in 1976 the old tradition of popularising and propagating the Vedic culture to the English speaking intelligentia of India and abroad which it originally started in 1906. Your goodself being a lover of Indian Culture will certainly patronise and encourage such a publication. Hence we appeal to you to be its regular subscriber and get your library/institution also on our mailing list by becoming a member. Please send subscription to the Registrar, Gurukula Kangri Vishwavidyalaya Hardwar, India, by M. O./Bank Draft, the rates of which are as under:—

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Dikshant and Varshik Utsava, 81

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Gurukula Kangri Vishwavidyalaya,

will be held from April 10 to 13, 1982 at the Vishwavidyalaya Bhavan.

The Sam Veda Parayana Yajna will start from April 8 under the Brahmaship of Pt. Raj Guru Sharma of Mahu, the Purnahuti of which will be performed on April 13.

The Dikshant Utsava (convocation) will be addressed by the Lok Sabha Speaker Shri Bal Ram Jakhar on April, 11.

During the four day celebrations the Sammelans of Veda, Shiksha, Dharam Raksha and Viyayama will be presided over and addressed by renowned and learned scholars—Dr. Satyavrata Siddhantalankar, Shri Ram Gopal Shalwale, Shri Virendra Ji, Swami Satya Prakashanand, Swami Omanand, Ch. Naunihal Singh, Shri Vandematram, Dr. Bhawani Lal Bharti, Dr. Karan Singh, Prof. Sher Singh, Shri Kshiteej Vedalankar, Shri Kailash Nath etc.

All are cordially invited in the above programmes to grace the occasion by their participation. Prior intimation of your coming to the Registrar will enable us to make your lodging arrangements properly.

Sam Veda

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* Organisation (represented by the triangle) protecting the individual represented by the circle.

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* The two triangles representing the basic banking services (Deposits & Advances) for the upliftment of society (circle).

The two triangles are the two sides of the bank's role i.e. collection of deposits and utilisation of these deposits; in the two siangles the interest of the individual also merges i.e. he deposits his funds and utilises the funds when the need arises. What is more important is that he can utilise the funds on a much larger scale than is permitted by his own deposits.

* An infinite road (road to prosperity) diverging on the individual circle).

The white band running between the triangles and encircling the individual (represented by the circle) not only symbolises the road to prosperity but links the deposits and advances on the one hand and these two to the individual on the other. The underlying significance is that larger deposits lead to larger lending and therefore greater prosperity to the individual in larger savings, larger investment and greater prosperity and

* The triangles signify the Indian traditional way of saying "Welcome" to the individual represented by the circle. Finally, the symbol fits in well with the Indian tradition and brought together to greet and welcome the individual to its fold relationship.

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VEDIC PATH

(Formerly the Vedic - Magazine, old organ of Gurukula Kangri Vishwavidyalaya, 1906 1935)

QUARTERLY JOURNAL OF VEDIC, INDOLOGICAL AND SCIENTIFIC RESEARCH



त्रा नो भद्राः क्रतवो यन्तु विश्वतः
Let Noble Thoughts come to us from every side

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Books for review and articles for publication in the Journal are invited from learned scholars of India and abroad on topic related to Vedas, Indian culture, Religion, Ancient History, Philosophi Psychology, Medicine, Yoga, Linguistics, Oriental Literature and Science.

Editorially Speaking—

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Complete Yoga

The people are often heard talking about yoga or seen practising Asanas in schools, parks, Ashrams and on the T.V. sets. "Yoga" has also recently become the subject of literary, philosophical and scientific discussions throughout the world. Newspapers and periodicals these days invariably carry some advertisements of Yoga Ashrams and self-styled Gurus, Bhagwans, Maharshis, Brahmacharis and Sidhas proclaiming to train disciples in Yogic feats of supernatural sidhis. Their training courses widely go upto Asanas and Pranayamas. Some of them claim to awaken the Kundalini in a few days. The question arises whether these selfstyled Siddhas have ever awakened anybody's or their own kundalinis? Not to speak of the kundalini awakening, the bare act is that in the present situation it is difficult to say that some people really know how and when to awaken the kundalini. Their claims about their success in the areas of Asanas and Pranayamas may be quite justified but beyond these everything else is a tall talk.

There is a general misapprehension that yoga means Asanas and Pranayamas. No, it is much more. The model of human personality, according to yoga, is composed of five sheaths, layers or Koshas-Anna mayau, Pranmaya, Manomaya Vigyamaya and Anandmaya, Coming to the Ashtang Yoga of Maharshi Patanjali, the eight stage yoga (Ashtang Yoga) consitute the practices pertaining to these five koshas. The practices of Yama, Niyama and Asana cover Annamaya kosha, Pranayama cover Pranmaya kosha, Pratyahar cover Manomaya kosha, Dharna and Dhayana cover Vigyanmaya kosha and Samadhi cover Anandmaya kosha. Thus the practices of all the five koshas of human model constitute an integral course in Yoga. Out of Patanjali's complete system it seems the present day yoga teachers have mostly grasped and chosen physique soothing exercises and on them they have erected the whole net-work of training programmes. It is partial or unbalanced yoga, not a complete or perfect one which uplifts

in thin topicion psophy ure and the whole personality creating equilibrium and integration in physical, nervous and psychic components. An incomplete yoga i.e., practice of only Asana and Pranayama promotes dissociation in personality or is rather unable to create a wholesome personality.

There is seen general dearth of character in population now a days. The selfish behaviour of leaders in floor crossing, of industrialists in adulteration, of teachers in ill education and of service men in work avoidance, apart from increasing crimes, are the naked truths of personality dissociations. Obviously there is not healthy mind in healty physical body. To develop healthy mind the practices of other stages of Ashtang Yoga are inevitable. Hence for the entire personality integration and the development of sound character, the practice of complete yogic system is the urgent need of the day.

The Vedic Path, Vol. XLV, No. 4, 1983 Qua. Jour.; Vedic, Indo. & Sci. Res.

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Samvanan Sukta

(Vedic Socialism)

Dr. Satyavrata Sidhantalankar

This is the last Sukta (191) of the Rig Veda - a unique prayer of Social Brotherhood in which the devotee invokes the Lord of Creation to inspire mankind with the feeling of love, and there is response from the Lord in the form of a Command that all of us should be bound together with a common Aim, common Thought, and common Will. The Mantra says:

सं समित् युवसे वृषन् ग्रग्ने विश्वानि ग्रर्यः ग्रा। इडः पदे समिध्यसे सः नः वसूनि ग्रा भर ॥।॥

O showerer of blessings, bright and pure as fire, thou art Lord of Creation, thou verily bringest all creatures together, thou shinest on the face of the earth (due to thy splendour and greatness). Fill us with prosperity .1.

As His main attribute is to make men unite and to inspire them to live as a community of brotherhood, the following Mantra speaks of the way how to establish a common heritage:

सं गच्छव्वम् सं वः मनांसि जानताम् । देवाः भागं यथा पूर्वे संजानानाः उपासते ॥ २॥ You should move together, talk together, think together. Just as your elders of divine qualities with full knowledge and consciousness played their part in life (of moving together, thinking together, and talking together) so should you follow them in their footsteps. 2.

समानः मन्त्रः, समितिः, समानी, समानं मनः, सह चित्तम् एषाम् । समानं मंत्रम् ग्रभिमन्त्रये वः समानेन वः हविषा जुहोमि ॥ ३॥

Common be your Aim, common be the decision of your Assembly common be your Thought, common be your Will, I direct you to common Aim, so that directed by common means you may achieve your object. 3.

समानी वः ग्राक्तिः, समाना हृदयानि वः । समानं ग्रस्तु वः मनः, यथा वः सु सह ग्रसति ॥ ४ ॥

Common be your Intention, common be the desire of your Heart, common be your Thoughts so that there may be the live-together exisistence among you. 4.

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The Vedic Path, Vol., XLV, No. 4, 1983 Qua. Jour.; Vedic, Indo. & Sci. Res.

Towards Vedic Education

G. B. K. Hooja

Most of us are dissatisfied with the present system of education. A senior teacher, acting as a college Principal, once told me in half jest that when he was at school the teachers used to beat students; and and now that he has taken the role of a teacher, it is the students who beat the teachers. I happened to share this view with a university student and found his comments equally interesting. "How can you expect the teacher to have respect from the students when they deserve it least by their overt behaviour. The teacher of today does not teach for a vocation, but for earning, his bread and butter. He takes little interest in the growth of students towards maturity." In brief, we find that the sort of intimate relationship that should be present between the teacher and the student does not appear to exist in actual practice these days.

I am reminded of an incident from Mahatma Gandhi's life. An old lady brought her son to Gandhiji and requested the Mahatma to advise her young son to take less of sweets that he was taking too much at the cost of his health. Gandhiji advised the lady to call again after a fortnight. On the second visit, Gandhiji advised the young boy to resist the temptation of taking too many sweets. The lady could not understand this unassuming and simple style that Gandhiji adopted. She was frank enough to enquire from Gandhiji the reason of not giving this simple piece of advice to her son on her first visit. Mahatma

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Gandhi replied: "The last time you called, I was myself taking plenty of sweets and before I could advise the boy about it, I thought of first practising what I preached. Only then could I expect my advice to be effective."

In the Vedic Age, whenever a pupil entered the Gurukula the teacher was deemed to have taken the student as a mother holds a child in her womb. The teacher, at that time, expected to look after the full growth and development of his pupil as a mother cares for her child. In modern days, however, teachers with such attitudes towards their life vocation are hard to find. The entire teacher-student relationship appears to be dominated by a sort of business relationship in tune with the emphasis on dehumanised and impersonal relations in today's predominantly materialistic times.

The concept of मातृमान पितृमानाचार्यवान पुरुषो वेद from the Satpath Brahmana indicates that a person can gain wisdom only when he can come across an able teacher, mother and father. Such a person is indeed fortunate whose parents are religious-minded and whose teacher is worth an example to follow.

In recent years, a number of psychologists like Freud, Jung Rogers have attempted to determine the precise age at which the educative process of a child begins. The importance of early childhood experiences in the formation of personality is now fully recognised According to Rishi Dayananda, however, the educational process of the child begins right from the time of his conception. On this basis he prescribed some rites to be performed by the expectant mother namely Garbhadan Samskar, Punswan Sanskar and Seemantonayal Samskar. The st ry of Abhimanyu makes this point clear. told that when Abhimanyu was in his mother's womb, Arjuna tried to explain the formation of Chakravyuh, in order to amuse Abhimanyu's mother. Arjuna was still explaining the details of crea ting this technique and penetrating it, when she fell asleep. when the Kaurvas are stated to have made a Chakravyuh formation and Abhimanyu confronted this situation in actuality, he could get into it but could not penetrate out of it. The story has a message in The education process of a child begins much earlier than his birth

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Later. rmation There is also another message in the story regarding the importance of the education of parents. who look after the children during the first five years of a child's life. On this basis, it is necessary to recognise the full significance of mother's education. The education of women cannot be ignored if we wish to have healthy and enlightened individuals in our society. It is unfortunate that even now the message of educating the women of India has not as yet reached all the parts of our country. In my opinion, it is a big challenge to be met in the perspective of our growth and development.

Another salient drawback in the contemporary system of education relates to educational procedures and limited objectives. There has been a marked change from the traditional *Gurukula* system of education in which the students lived in intimate contact with the teachers for all the 365 days of the year to the present system in which the students come in contact with the teachers for barely few hours a day. At the institutions of higher learning, the teacher-student contact is further reduced, because of the short duration of academic term. Obviously, the students cannot make the best use of the teacher's presence in respect of inculcating knowledge and other desirable traits from the teacher's personality.

It is for this reason that the U.G.C. has suggested that a university should have at least 200 working days in an academic year. While implementing this decision, the Vice-Chancellor of a university discovered that the university was presently open for the purpose of teaching for only 165 days in a year and even in that period there were occasional strikes by students or teachers or office staff. A closely related issue in this regard is the exaggerated importance given to the university degree. This may account for the mad rush for admission to the colleges and universities and for the unemployed educated youth. It is rather paradoxical. It is also a common observation that the society does not get the service of the very youth on whose training and education it spends so much. The doctors and engineers prefer to work in the cities only or else go abroad. The lawyers are too happy to prosper at the cost of litigation indulged in by people.

Ignorance, poverty and injustice are rampant. The economists

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are posing a basic question about the entire educational enterprise Are we spending crores of rupees on higher education so that our educated people emigrate to other countries or serve only the industrial bigwigs. Why not put the entire burden of training of doctors and engineers on the very institutions for whom they work in due course The common man needs such professionals and technicians who can serve the masses and only such professionals should ideally be trained at the expense of public money. Extending the same argument the scholars of economics of education contend that the educational system should be so modelled that any person with 12-years of schooling can get a practical and economically productive skill and can earn a living. The post-secondary university education should be restricted only to a limited number of such students who are inclined towards teaching and research. Similarly, for administrative and other services the entry qualification can be kept as 12 years of schooling and the candidates so admitted can be trained in various professions as is done by the armed forces. Such a principle, of recruitment can be applied to such vocations as police, public administration, banking, railway, telephone and electricity departments. Apart from providing proper skills in these specialised services to the selected candidates only, it will have an additional advantage of reducing the pressure of increasing number of students on the universities. This may also facilitate having a proper teacher-student ratio and better teacherstudent interaction. It may also lead to the universities being free from the ills of student turmoil.

Our educational policies are currently undergoing a crisis of values. To be educated for the purpose of getting a degree and to develop certain desirable humanistic values are considered as two discrete educational goals. One wonders at the dehumanisation of the ideal educational process according to which the students light their lamps of knowlege from the *guru* by following the examples set by the *guru*. The spiritual touch of our traditional system of education seems to have been lost.

Education is the process by which the human development is brought about. It helps the human being to transcend the limitations set by his inheritance of the animal instincts in him. We seem to have

TOWARDS VEDIC EDUCATION

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lost sight of the broader perspective of education at a time when there is an explosion in all the fields of knowledge. We cannot envisage all the possible achievements in science and technology that we may have, but one thing is sure that the education of the present generation should be such that they can face the problems of the 21st century with boldness and confidence. In the same perspective, the propagation of science among the common man cannot be ignored.

It seems relevant to mention some of the recommendations of a Seminar on Vedic System of Education held recently at Gurukul Kangri Vishwavidyalaya. These are as under:

- The importance of women education should be given due weightage since the home is the place where pre-school education of children takes place.
- The purpose of education should be the integrated development of the personality of each student and not a mere acquisition of knowledge. This can be achieved by the combined efforts of teachers and parents, particularly through an intimate teacher student interaction.
- 3. The parents as well as teachers should also make efforts towards an objective assessment of their own conduct and behaviour because inner growth does not happen without such a selfanalysis. It is obvious that children follow how the parents and teachers behave.
- 4. The integration of vocational training in the course curriculum is one of the biggest needs of our country.
- 5. It is necessary to provide equal opportunities for educational advancement to all, irrespective of caste, creed or status. Such classification of schools as discriminate between the high and low social classes should cease. The divergence between the public and municipal schools should go. These steps are required towards bringing about a really democratic social set up.

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- 6. The university education should be restricted for instruction in specialisations only to those who have a proven aptitude for higher studies and research.
- 7. Efforts should be made to devalue the importance of university degrees. For the purpose of recruitment to the various services other indices of ability of the candidates may be taken into consideration. Such steps would also contribute in reducing the mad rush of obtaining university degrees.
- 8. The tendency of proceeding on strikes by students, teachers and Karamcharis should be curbed without delay.
- 9. There should be a minimum of 200 actual teaching days in a year.
- 10. Efforts should be made to establish a more active contact with the parents of students. As such the role of parents in the educational process is underemphasised, although they are the consumers and are responsible for spending on the education of their children. Adequate infrastructure should be built for keeping the parents fully informed about the progress being made by each student. There should be regular parent-teachers meetings.

I am reminded of another favourite anecdote of Gandhiji. Whenever any Minister or administrator posed some problem of which he could not find a proper solution, Gandhiji advised him to think of the poorest person on whom the particular decision would have its implications and decide the issue in that frame of reference. Such a decision would indeed be a balanced one. The same analogy can perhaps be applied in the field of education also. Whenever the educational administrators, teachers or *Karamcharis* have to take some important decision like formulation of course curriculum of putting forward some demands or working out strategy for a demonstration etc. etc., they should think of the student who has come to the university with the purpose of acquiring knowledge and for building

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TOWARDS VEDIC EDUCATION

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his career. Any decision taken on this criterion would surely be good from all angles. In the final analysis, the student is the most important person in the entire spectrum of education.

(Based on a radio talk in Hindi broadcast from the Najibabad station of Akashvani and translated by Dr. Rup Nagpal, Visiting Fellow).

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PRAYER FOR PEACE

भद्रं कर्णोभिः शृणयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः । स्थिररङ्गौस्तुष्टुवांसस्तनूभिः व्यशेम देवहितं यदायुः ।। ग्रोम् शान्तिः शान्तिः शान्तिः

O Gods, may we hear with our ears what is auspicious. O Ye adorable ones, may we see with our eyes what is auspicious. May we sing praises to ye and enjoy with strong limbs and body the life allotted to us by ye, O Gods. Om Peace, Peace, Peace

-Yajurveda, 25, 29.

The Vedic Path, Vol. XLV, No. 4, 1983 Qua, Jour.; Vedic, Indo. & Sci. Res.

Maharshi Dayanand

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Early life and experiences

(i) Swamiji's birth and his parentage

Tankara is a small village in the ex-princely state Morvi in Kathiawar, Gujarat, which was then the head quarter under the Kathiawar Agency of the British Govt. of Bombay Presidency. One high class Brahman named Pt. Amba Shankar was the resident of that village (Babu Devendra Nath Mukhopadhyaya, a resident of Bengal has made extensive researches, and according to him, his current name was Karshanji Lalji Trivedi). He belonged to a strict orthodox family and was a great devotee of Lord Shiva, one of the three highest gods in the Hindu pantheon—the lord of destruction. He was a man of stern discipline, while his wife was a good natured women. They were blessed with a son in 1824 A. D. who was named Mool Shankar. Two years later a daughter was also born to them.

Moolji's childhood passed off happily. His studies started when he was five years' old and at the age of eight years, he was invested with the sacred thread (Yajnopaveet).

Shivratri is a great festival when all the orthodox Hindus observe fast and worship the idol of Lord Shiva in temples. Moolji was then a boy of thirteen years and the first time his father insisted that his son

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should also participate in the worship festivities. He took his son to the Shiva temple outside the village and asked him to observe fast. He made his son to believe that the great Lord Shiva will give 'darshan' to the devotees.

(ii) Moolji's bewilderment.

The young boy was very much enthusiastic to see the Lord in person, so he willingly and eagerly accompained his father to the temple despite his mother's fears that the boy will not be able to withstand the whole night's strain. The temple was full of devotees and the service started with a great solemnity. The first quarter of the night went off quite well, the congregations taking great interest in the worship of the idol with due observance and chanting of the hymns and sang songs with much fervour before the Deity of Lord Shiva. After mid-night, however, the worshippers enthusiasm started waning and slowly and slowly they began dozing. The officiating priest as well as, Moolji's father went under deep sleep. The boy, however, with utmost efforts, tried to ward-off the effects of sleep by sprinkling water over his eyes and face, as he was very keen to have the Lord's darshan. But to his great bewilderment, instead of having the Lord's darshan, he saw that a couple of tiny rats suddenly appeared and started defiling the idol and eating the offerings laid by the side of the idol. His inquisitive mind received the rudest shock to witness this scurrilous abuse of the Lord and defilement by tiny creatures while the great Lord looked on impotently His defilement. His mind got puzzled and he awoke his father and unburdened of the thought disturbing his innocent mind. He pointedly asked him as to why the Lord did not drive away the tiny creatures from over His body and if He could not do that much, how could He protect the world from the sins and evils? His father was annoyed at his son's babblings, and tried to assuage him, but the boy's perturbed mind was not alloyed at his father's evasive reply. As he was feeling hungry, he came home and after quenching his appetite he went to sleep. Next morning when his father returned home he took his son to task for his insolent behaviour. The boy's rebellious mind would not yield and refused to believe that the stone idol was worth of worship.

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(iii) Moolji's Home-quitting.

His young immature mind The young boy became restless. was struggling and thinking again and again why Lord Shiva could not drive away small creatures from over His body, as his father had said that He was the Protector and Sustainer of this Universe. While he was in this predicament, his uncle and sister, one after the other died, which made him ponder over the question of life and death Seeing his son in an unsettled state of mind, his father engaged a tutor for him and he learnt some lessons in Grammer and such other kindred subjects. To divert his disturbed state of mind, his parents decided to arrange for his marriage. Getting air of his parents' design, he planned secretly to quit home before he was tied in the wedlock. Taking advantage of a fair which was being held at some distance from his home, he sneaked out and hid himself in the premises of a temple. Finding that the boy had run away from home, his father sent men in search of him. They succeded in their efforts and the boy was caught and they kept him under strong watch. He, however, managed to clear off throwing dust into their eyes. Mool Shankar was 22 years was old and the year was 1846, when he finally said good-bye to his home-land.

In Quest of Enlightenment

(i) From Mool Shankar to Brahamchari Shudha Chaitanya and finally to Swami Dayanand Saraswati.

After quitting home, Mool Shankar met some Sadhus and Sanyasis. In order not to be recognised by any one of his family members, he changed his dress and donned ochre robe. He also changed his name to Brahamchari Shudha Chaitanya. Having_heard that a great religious gathering was going to be held at a place called Siddhpur, he went there to take part in the discussions and spent most of his time in the company of Sadhus and Sanyasis.

It appears that some one of his father's acquaintance recognised him and told him about his son's whereabouts. His parents were in great agony after their son had disappeared from home. So learning

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that he (Mool Shankar) was in Siddhpur mela, he (his father) lost no time to find out and to bring him (his son) home. Seeing his son dressed in ochred robe, he (father) got wild and tore off his son's clothes, and asked his men to keep a strict watch over his son. But somehow or the other he again gave them a slip and quietly escaped. That was the last meeting between the father and the son.

As Brahamchari Shudha Chaitinya found it difficult during the course of his constant travelling to cook his own food etc., he decided to enter into the fourth Ashram viz., "Sanyas Ashram" to free himself from this encumbrance. On his repeated request, though hesitant in the first instance considering his young age, Swami Purnanand an aminent Swami of Sharangver Math of Shankaracharya initiated him into the 'Sanyas ashrama' in 1848 and gave him a new name 'Dayanand Saraswati'. He was then 24 years young man.

For about thirteen years (1846-1859), Dayanand Saraswati treked mostly in the Himalayas and North India, in pursuit of true knowledge and to find out the true 'Shiva'. He met many learned Sadhus and Sanyasis, but no one could show him the light which he was seeking and could enlighten him with the true interpretations of the holy Vedas. At last due to the tenacity or simpleness of purpose he found a true preceptor in Swami Virjananda, a blind yogi, at Mathura who resolved almost all his doubts and misgivings.

On the holy feet of Guru Virjanand

(i) Early life

One Pandit Narayan Dutt lived in a village Gangapur in Kartarpur (Punjab). Unfortunately at the age of five years the boy (his son whose name is not known) lost his eye-sight from the virulent attack of small-pox. And as ill luck would have it, after some time he lost his parents too, and became an orphan. He was thrown away at the mercy of his brother and sister-in law, who was a bad tempered lady and she ill-treated the boy. He realised that henceforward it was very difficult for him to stay any longer at home. Sadness and depression overtook him and, one day, in utter glominess he quitted home

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ognised vere in earning never to return again. The handicapped boy was left at the mercy of his cruel fate. He roamed helpless and shelterless in an inhospitable country. However, luckily enough he was endowed with sharp memory and good intelligence. He sat at the feet of some kindly disposed learned Sanyasis who taught him the Vedic grammer and other holy scriptures. He stayed at Kankhal Rishikesh and Hardwa for some time. At Kankhal there lived one "Purnashram Swami", who initiated him in the Sanyas ashrama and was given the name of Virjanand Saraswati. After finishing his studies, he travelled all over of learning and came to Shookarkshetra the important centres (शूकरक्षेत्र) in Etah district (U.P.) where he stayed for sometime. place was also known as 'Soron' (सोरों), where by chance Maharaja Vinay Singh of Alwar state had also come. One day he heard Swamiji reciting the 'Vishnu Stotra' when he was highly impressed by his He requested Swamiji to accompany him to his melodious voice He agreed and accompained him when the Maharaja ieft for The Maharaja started taking lessons in Sanskrit from his state. This went on for quite some time. One day, the Swamiji. company did not come for his usual study, because he was in the of a whore. In protest Swamiji left the state and went to state, and after staying there for some time, he went to Mathura (UP) where he settled down permanently. He lived there and had started a class for the teaching of holy scriptures to the pupils, some of whom who lived with Swamiji and some who attended regularly. there for about 32 years and then attained Nirvana at the ripe old age of 90 years at the holy bank of the Yamuna on 14.9.1868.

(ii) Assemblage of "Guru" and "Shishya"

Having learnt the name and fame of the blind Dandi Swami Virjanand residing at Mathura, Swami Dayananda arrived at Mathura in 1859/60 and knocked at the door of the Dandi Swami, at the age of 35/36 years. When Dayanand entered into the room Swamiji asked him who he was—and for what purpose he had come to him? The young Swami told him the purpose for which he had come. There-upon the venerable "Guru" enjoined his new 'Shishya' to throw away the books in his possession in the river Yamuna and unlearn what he had already learnt. The new 'Shishya' complied with the orders of the Guru. He sat at the holy feet of his Guru for about three years (Lala

MAHARASHI DAYANAND

Lajpat Rai in his book "The Arya Samaj", page 31 states "For two and half years, he (Dayananda) waited on Virjananda, served him with filial love, and learned all that Virjanand, had to teach. But Devendra Nath Mukhopadhyaya, on page 33 of "Dayanand-Charitra", special Number of 'Aryodya', Hindi-Weekly paper, Delhi states that "it took not less than six and not more than seven years for Dayananda to complete his studies under Virjananda." But in most of the biographies, "about three years" are stated). During this period he served him most obediently even though he (Dayanand)got the rebukes and sometimes thrashings from the Guru, Dayanand, on the completion of his studies and on departure from Mathura, presented his Guru some cloves, as "Guru-Dakshina", according to the custom. Instead of accepting the Guru Dakshina, the Guru asked him to take a pledge that he would disseminate truth and wage incessent war against the falsehood and many evils which were rampant in the Hindu and establish the right type of education which was prevalent during the vedic age. The young Swami gave his solemn pledge willingly and joyfully, and as per Lala Lajpat Rai's assertion 'never was any human pledge kept more loyally and faithfully' than by Swami Dayanand (Page 31, "The Arya Samaj" by Lala Lajpat Rai).

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The doctrine of immortality of Soul in the Gita and some Western Philosophies

Ravindra Nath

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The concept of immortality of the soul is one of the most vital principles of the Indian religious philosophy. This concept has been dealt with in detail in the Vedas, the Upanishads and the Bhagvadgita. The doctrine of immortality of the soul is a portion of Atmjyan i.e., knowledge of the self. In brief, this doctrine denotes the cyclic order of the birth and the death.

The doctrine of immortality of the soul is the nucleous of the Indian philosophy. All the social, political as well as religious philosophies were developed on this central point and were brought within the ambit of Atmavidya. The aim and object of developing in the social and political life were to regulate the conduct of the mankind in every sphere. It is the Atmavidya which established the relationship between the deeds of an individual and the welfare of the future life. The art of developing philosophical theories in such a way that they may become useful in the practical life is indeed of vital importance. This approach of the Indian philosophers played an important role in regulating individual's life and making it self disciplined without intervention of the commands of the state.

The nature, existence and relation of the soul with the body:

The questions relating to the nature of the soul, its existence in the body and its relation with the body need separate explanation.

Nature of the soul—Dealing with the nature of the soul the Kathopanishad says, "Neither the soul is born, nor does it die. It is immortal, everlasting and constant. It does not die after death" (ibid, 1.2.19). This definition of the nature of the soul has been explained in the Bhagvadgita in this way, "The soul is neither born, nor it dies, coming into being and ceasing to be do not take place in it. Unborn, eternal, constant and ancient; it is not killed when body is slain" (ibid. 2.20). Lord Krishna has further explained this, "Neither weapons cleave the soul, nor fire burns it, nor water wets it, nor wind dries it," (Bhagvadgita 2.23). The nature of the soul is, thus uncleavable, uncombustible, neither wetted, nor dried but eternal and everlasting. (Bhagvad. 2.24).

Existence of the Soul—The soul is the living element in the body. A living body is the union of the real and the unreal elements. The body being perishable is the unreal and the indweller living element in the body, which is called the soul, is the real element (Bhagvadgita 2.16). Lord Krishna has termed the unreal body as "Abhavah" meaning "non-existence", and the soul the real element as "Bhavah" meaning "being" (ibid. 2.16). The unreal has no existence and the real never ceases to be; these two principles are the final truths (ibid. 2.16).

Relationship of the soul with the body—The relationship of the soul with the body has been described by Lord Krishna in this way, "The contacts of the sense organs of the body with their objects create feelings of hot and cold, of pain and pleasure. These feelings come and go. They are impermanent (Anitya) i.e., temporary (Bhag. 2.14). The sense organs of the body such as the eye, the ear the tongue, the nose, and the skin contact their objects which are form, sound, taste, smell, hot and cold and pleasure and pain. The feelings of pleasure or pain come along with the contact of sense organs with their objects and disappear with disconnections or when the sense organs do not function or become seasoned of forebearance. Such feelings do not afflict a man who develops power of forebearance in him

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(Bhagvadgita 2.15). This power has been termed by Lord Krishna as "enlightenment". It is a stage at which the relationship of the soul with that of the body becomes distinguishable by the man who attains it. The science of Yoga was developed by the Indian sages on this principle. To make independent existence of the soul in the body more clear, Lord Krishna says, "He who holds the soul as slayer and he who considers it as slain both of them are ignorant, neither it slays, nor is it slain." (Bhag. 2.14).

Immortality of the soul as recognised in some Western philosophies:

The ancient religious philosophies of the Western world also recognised the concept of immortality of the soul. Druids of British Isles, American Indians and Greeks believed in the immortality of the soul. Their religious philosophies are described in brief as under.

Druidism—Prior to the spread of Christianity the religion of England and Ireland was Druidism. It was named after Druids, who represented the priestly and learned class. Their priestly position in British Isles was more akin to Indian Brahmans. Sacrifices (Yajnas) and recognition of immortality of the soul, among others, were the essence of the Druidism (Encyclopaedia Britanica, Vol. VII, pp. 706-707 and Ency. of Religion and Ethics, Vol. V, pp. 82-84). More probably Dravids of India went to England to propagate Vedic thoughts much before the Britain came under Roman rule and settled there. That is the reason why they represented the intellectual class and could not mix with the native people of Britain and maintained their separate identity as Druids.

Religion of the American Indians—The American Indians identified God with the universe, They regard divine power as one in principle and the origin of all life infinite in power and eternal. The soul was regarded as immortal and indestructible. The chief deity of American Indians was sun and they believed that their Emperor was the descendent of sun. (Encyclo. Americana, Vol. 1, pp. 43-44 and Everyman's Encyclo. Vol. 1, pp. 245-246). This characteristic of the faith of American Indians goes to establish that their religious

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philosophy was more akin to Indian one. Sun is the nucleous of Vedic philosophy and the first king Manu was the son of sun as such there is a sun race (Surya Vansh) of Kshatriyas in India, So Indians of America and Indians of India are more probably racially one.

Religion of the Greeks—The doctrine of immortality of the soul was introduced by the well known philosopher Plato in the religion of the Greeks. The concept of the soul was developed in Greece for the salvation and purity. This led to develop individualism in the religious history of Greece and the people began to think about the purity and destiny of their soul (Plato's Republic and Encyclo, of Religion and Ethics Vol. VI, pp. 408-409). There are strong reasons to believe that Plato must have read Indian philosophy before introducing immortality of soul in his philosophy.

Deviation from the concept of immortality of the soul-

The latter religious philosophies, viz., the Charvakism, the Christianity and the Islam do not recognise the concept of immortality of the soul and rebirth. This led their followers to abandon ancient track of achieving salvation through purity of the soul. Man's concern for the future destiny of the soul gradually came to an end and concern for the present life took its place. With the result, the materialism prevailed upon the mankind. In the West a neo-materialistic way of life known as 'Hippy Culture' has developed. Hippy's thoughts are more akin to the Charvak philosophy of ancient India. This philosophy is also not producing fruitful result to the mankind or its followers.

Practical aspect of the doctrine of immortality of the soul in life—The most significant aspect of the doctrine of immortality of the soul is to have a control over the conduct of an individual in this material world. More the man becomes conscious about the future destiny of his soul, more he becomes disciplined, righteous and the upholder of virtues. Man's consciousness about the future destiny depends upon the concept of immortality of the soul and rebirth. If a religious philosophy does not recognise immortality of the soul it cannot effectively inculcate co-existence, the righteousness and the virtues in its followers. When the religion becomes ineffective material-

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ism gets the chance to grow in the society. This in turn gives way to acquire wealth even by evil designs. In such a state of human society unrighteous ess and crimes are bound to grow up. In the present period the world is facing such problems. Laws of the states are also becoming ineffective to overcome the problems of crime growth and the lawlessness These problems can well be eased by developing the doctrine of the relationship of the present life with that of the next life and by emphasising that the soul being immortal bears the consequences of ill doings even if a man escapes punishment under the law of the state.

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"Liberal" Christianity

Ram Swarup

There is an inbuilt bigotry in the christian theology. This theology may put a little more piety and prayer into those who are influenced by it but it also makes them more harsh in judging other peoples' religions. The practice of Christianity may make a man better in some respects but it does little to widen his sympathies and to open up his heart to the larger spiritual wealth of different peoples and cultures. This is also true of Islam, another revealed religion, but in the present discussion we shall restrict ourselves to Christianity alone.

From its early days, Christianity has been claiming a monopoly of things divine. It has held that there is no salvation outside of the Church. But the world has been considerably changing during the last two hundred years. A wave of rationalism and humanism has reached the shores of Europe. This has made christian theology with its exclusive claims look pretentious. This is also fostered a new spirit of liberalism and universalism and also a new awareness of a wider human family including within itself members who are neither European nor christian and yet are rich in the things of the Spirit.

This new intellectual ferment has not left the christian theologians entirely untouched. In the past, they saw in religions other than their own nothing but the hand of the Devil and it cost them little pang

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of conscience to send even the best and wisest of the men of these religions to Hell. But in the new intellectual and humanist climate, this will not do. The Christian Devil and Hell have lost their terror, their old monopolistic claims have also become laughable. In the new context, if they are to be heard at all, they must appear some what more modest, and must not appear to reject altogether or too summarily religions other than their own.

So under the changed conditions there is a new theology under construction. This does not regard other religions as handiwork of the Devil. On the contrary, it says that is a *natural* religious impulse which has been at work throughout the history and throughout the world giving birth the *natural* religions having their own validity. But, it is further added that this impulse so necessary at a particular stage finds its culmination and fulfilment in the *revealed* religion of Chirstianity. Other religions are preparatory to Christianity.

There is also another problem that the new theologians face, the problem of finding a place in their scheme for non-christian saints and good men. True, they cannot yet be sent to Heaven-christian theology precludes that; but they cannot also be so unceremoniously sent to Hell as in olden days—the new intellectual climate does not countenance it.

So some theologians, liberal and ingenious, have been at work trying to find a suitable solution. One of them is the late Cardinal Jean Danielou. In his Holy Pagans of the Old Testament, he observes that even the Bible mentions saints which are not biblical. Abel, Seth, Henoch, Daniel, Noe Job, Melchisedec, lot, the queen of Sheba are examples of non-christian and even non-biblical saints mentioned in Bible. Abel was anterior to Abraham: and so were Henoch and Noe. Lot was a relative of Abraham but was not a party to the God's Covenant. Daniel was a Phoenician and Job an Idumean; the queen of Sheba was a princesses of Sheba.

All these examples show that some sort of saintliness and holiness is possible outside the Christian fold though, according to the Cardinal, that holiness by its very nature "must always be inferior to

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Christian holiness." But "none the less, the fact remains that holiness of that sort is possible."

This dose not seem to say much or concede much, but considering that it comes from a christian theologian trained to see devil in every thing connected with non-christians it is a great deal. Danielou goes on and makes a further concession. He admits that "those are men who did not know Christ either because they lived before Him or because knowledge of Him did not come their way (presumably becuse a christian missionary had not reached his locality), and yet were saved; and some of these too were saints." But that is all. For he hastens to add that "they were not saved by the religions to which they belonged; for Budha does not save, zoroaster does not save. If they were saved, then it is because they were saved by Christ Who alone saves, Who alone sanctifies. Again, if they were saved, it is because they already belonged to the Church for there is no salvation outside the Church."

Three Levels of Holiness, Three Religions, Three Temples

The new theology will not go as far as to say that the holy men of other religions are damned though it knows that they are not saved except through the church.

These holy men are not saved partly because their holiness is not holy enough. There are three levels of holiness, the pagan holiness being the lowest, governed as it is merely by the law of conscience and not by God's own revealed Laws, Danielou tells us that God's will is "expressed on the Christian plane by the law of the Gospel, on the Jewish plane by the Mosaic law, on the cosmic plane by the law of conscience," the last being obviously an inferior agency of holiness corresponding to the inferior of the pagan which is merely natural, merely cosmic. According to Danielou, at the lowest level, which is the pagan level, "holiness within the sphere of the cosmic religion consists in a response to the call of God made known by conscience." At a more advanced stage, God makes His will known through a Revelation to Moses. Finally, God comes down into the world in a human form as Jesus Christ completing His Revelation, hence the three degrees of holiness and three orders of holy men,

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"The glory which shines from the face of Jesus Christ overshadows as St. Paul tells us, that which shone from the face of Moses overshadows that which shone from the face of Noe."

Man's religion, like his holiness, has progressed from the natural or cosmic to the Jewish, to the Christian, "All Christian litury, Easter, Pentecost, Christian—have at the back of their christian significance, a Jewish significance; and behind the latter there is a cosmic significance."

This three-level development is evident in all spheres and aspects touching on religious life. For example, there is a three level development in the mode of worship. On the lowest level, the pagan level, there is a cosmic temple. The house of God is the whole Cosmos, heaven His tent, and the earth His footstool. In Old Testament, this primitive atmosphere still continues. Abraham has that parrhesia with God—that freedom of speech which in ancient Greece was the right of free citizens

This gave way to the Temple of the Moses. The establishment of the Tabernacle, whose ultimate form is the Temple, is the fundamental mission entrusted by God to Moses. The Covenant was Abraham's mission, the Temple that of Moses. Uptil now, God was everywhere but from the time of Moses till the death of Christ when a still higher stage begins, the Temple is the dwelling in which the glory of Yahweh abides. Upto Moses, sacrifices could be offered to God anywhere. But after that, only those sacrifices were pleasing to God that were pleasing to God that were offered in the Tabernacle. "Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills and under every green tree." (Bible, Deuteronomy 12 2)

In a divine plan, we are assured by Cardinal Danielou, this was a necessary stage, for the great danger was polytheism; the singleness of the sanctuary was as it were, the sign of the Oneness of God.

Thus a second great step is taken. The religion of Sinai creates a guif between God and man. No longer does Yahweh talk on easy

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terms with the patriarchs. Henceforth He dwells in the secrecy of the Holy of Holies. Separating man from God marks an advance, for it draws attention to two things: First to God's transcendence, His incomprehensibility, that He is wholly Other. No easy-gotng anthropomorphism any longer; secondly, to man's *sinfulness*, his essentially fallen nature. Without this, the next third step was not possible.

In the next stage, the abode of Yahweh is no longer the Temple, but the Manhood of Jesus. "The glory of the Lord dwelt in the Temple until the coming of the incarnation. But from that day it began to dwell in Jesus. The divine Presence is no longer to be found in an enclosure of stone. it dwells in Jesus Himsslf. With Him the Mesaic order comes to an end." There is a qualitative leap, as the Marxists would love to call it, for Jesus is not just "a higher kind of Moses. Moses and Temple are figure but Jesus is the reality."

From this to the Temple of the Church was a most natural and easy step. In fact, it was no new step at all. It is a mode of saying the same thing. It is the method of Jesus that is the Temple of the New Law but this Manhood must be taken as a whole, that is to say, it is the Mystical body in its entirety; this is the complete and final Temple. The dwelling of God is this Christian community whose Head is in the Heaven." God now resides in the Church.

(11)

There are other variations but the above is the essential theme of the new liberal theologians. For example, there is Hanry de Lubac, the author of Catholocism. A study of Dogma in relation to the corporate Destiny of Mankind (Publishers, Burns, Oates & washbourns, London; 1950). In this book he says, "outside Christianity humanity can doubtless be raised in an exceptional manner to certain spiritual heights, but the topmost summit is never reached, and there is the risk of being the farther off from it by mistaking for it some other outlying peak

"There is some essential factor missing from every religious invention" that is not a following of Christ There is something lacking, for example, in Budhist charity; it is not Christian charity. Something is

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lacking in the spirituality of great Hindu mystics; it is not the spirituality of St. John of the Cross. Outside Christianity nothing attains its end towards which, unknowingly, all human desires, all human endeavous are in movement; the embrace of God in Christ."

If this is true, then his conclusion is a fair one: "So long as the Church does not extend and penetrate to the whole humanity, so as to give to it the form of Christ, She cannot rest."

P.H. Hilard in his "Men in Eastern Religions" finds that to the question what is man, the Christian answer is the best. According to Christian "Man is to be understood as primarily a person and not a mere manifestation." In this view man is "an individual", while the others Hinduism, Budhism and Tacism, agree in thinking of man primarily as an aspect of ultimate Reality.

Nicolas Berdyaev. in his *Spirit and Reality* (Publishers, Geoffrey Bles, Centenary Press, London, 1939) says "Theosis makes man Divine while at the same time preserving his human nature. Thus instead of human personality being annihilated, it is made in the image of God and the Divine Trinity. The mystery of the personality is intimately related to that of freedom and love. Love and charity can flourish only if there are personal relationships. Monistic identity excludes love as well as freedom. Man is not identical with the cosmos and with God man is a microcosm and a microtheosis."

Again, he says, "In Hindu and Platonic mysticism everything is diametrically opposed to the dialogical and dramatic relationship between Man and God, between was personality and another. Spirituality is interpreted as being opposed to personality and therefore as independent of love, human freedom, and a relation between the plural and the one. The mystical way is that of Gnosis rather than of Eros." According to him, Hindu spirituality "is an austere and unloving mysticism. The absence of love is explained by the fact that this mysticism is unconscious of personality; it is concerned with abdicating rather than preserving the personality."

Evelyn underhill, the well known author of the book "Mysticism, (Publishers: Methuen & Co., Ltd., London; Reprint 1952), too seems to

share this scheme. She says: "In Christianity, the natural mysticism which like natural religion is latent in humanity, and at a certain point of development breaks out in every race, came to itself; and attributing for the first time true and distinct personality to its object, brought into focus the confused and unconditioned God which Neoplationism had constructed from the abstract concepts of philosophy blended with the intuitions of Indian ecstatics, and made the basis of its meditations on the Real."

She repeats similar sentiment at another place. After making the statement that a mystic is "willing to use the map of the community in which he finds himself," which means that mystical experience is compatible with different theologies about it, she continues to add that "we are bound to allow as a historical fact that mysticism, so far has found its best map in Christianity," and that "the Christian atmosphere is the one in which the individual mystic has most often been able to develop his genius in a sane and fruitful way."

(111)

In India too, there is a group of Christian theologians working in the direction of liberalism. These theologians have become noticeable after India's Independence. While Christian money and missions continue to work by and large in their old style (See the Report of the Christian Missionery Activities Enquiry Committee Madhya Pradesh), there is a group of Christian theologians who want an encounter with Hinduism on a different plane.

Here their greatest difficulty is the rival slogan that is fashionable amongst Hindu intellectuals that all teacherspr each more or less the same things and that different religions are just different paths to the same goal. The problem of these new liberal Christian theologians is how to salvage their religion from this demolishing, equalizing slogan. So they preach that every religion is unique and that we should all meet in our individual richness in a fruitful dialogue. While secretly hoping that this dialogue would prove that they are unique in a superior way, they invite us all to this encounter. And this should be welcome

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Some of them have Indian names and live in Indian style and have put on Indian dress. Some of them have even donned the habits of Indian Sanyasins. The motives are mized. Some may be following St. Paul's pratice "to become all thing to all men, by all means to win over some of them" (1 Cor 9.22); others because they find this style more informal and under Indian conditions more comfortable; still others as they orgue, in order to understand and enter into the Hindu psyche better. For it may be no more than a change of tactics and fronts, but they are genuine elements too. They simply don't have the heart to send a whole people to eternal perditlon which their orthodox theology demands.

The late Dr. Jacques-Albert Cuttat, the Swiss Ambassador to India in the fiftees, poses the problem and invites us to this dialogue. He says in his The Spiritual Dialogue of East and West: (Max Mucbler Bhawan Publications). The West inclines to exclusivism, the East to syncretism. The view that salvation is only possible within the visible Church-a view expressly by the Catholic Church-has been sustained by missionaries and eminent theologians, even today; such blindness for spiritual riches of the East, for its mystical mystical depth and intuition of the transparence of the cosmos to higher Realities, such blindness always implies a blindness for some basic aspects of Chrisrianity itself. The East is tempted by the opposite extreme, syncretism; it consists in wrongly equating biblical values with Eastern religious categoris. Such universalism is undoubtedly more tolrant, less violent than Western Exclusivism, but equally blind to the specific inner visage of Christainity and the other biblical spiritualities. Cuttat teaches that each religion is unique and different religions should meet and encounter each other in their individual uniqueness. He is a philospher of unigueness, encounter, dialogue, and exchange,

Another eminent name which has to be mentioned in this connection is that of the late Fr. J. Monchanin. He was attracted to India and settled in Tiruchirapalli. He built for himself a retreat to which he gave the name Saccidananda Ashram. He himself assumed the name of Swami Param Arubi Anandam and put on the dress of an Indian Sanyasin. From these facts, one should not assume that he became a Hindu monk. He understood his own mission differently. As the editors of his paper say when he died in the fiftees, his "mission here

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was not so much to become fully an Indian or to realize in himself the final synthesis of West and East as to bring to India in a pure form, yet with a remarkable sympathy and understanding, the riches of a Christian soul." He himself defines his mission in these terms. "I have come to India for no other purpose than to awaken in a few souls the desire (the passion) to raise up a Christian India. I think the problem is of the same magnitude as the Chrisianization, in former times, of Greece (the Hellenization of Christendom modelled on the forms of Greek sensibility, thought and spiritual experience). It will take centuries, sacrificed lives, and we shall perhaps die before seeing any realizations. A Christian India completely Indian and completely Christian, may be and will be something so wonderful; to prepare it from afar, the sacrifice of our lives is not too much to ask."

Just two years before his death in 1957, he was writing: "I believe more and more in 'exchange'. India must give the West a keener sense of the eternal, of the primacy of Being over Becoming, and receive, in turn, from the West a more concrete sense of the temporal, of becoming, of the person, of love (of which India alas I knows little)."

Fr. J. Monchanin found a good deal in Hinduism which he appreciated. But let us see what all this 'appreciation' amounted to. All the merit Hinduism had accumulated was only a pointer to her conversion to Christianity. We give in his own language what he says on the subject:

"India has received from the Almighty an uncommon gift, an unquenchable thirst for whatever is spiritual. From the Vedic and Upanishadic times, a countless host of her sons have been great seekers of God. Centuries after centuries there aross seers and poets, singing the joys and sorrows of a soul in quest of the One, philosophers reminding every man of the supermacy of contemplation: upward and inward movements through knowledge to the ultimate."

"Communion with Him and liberation from whatever hinders that realisation, was for them the unique goal."

"Hundreds and thousands of men and women consecrated themselves entirely to that end ... We may rightly think that such a marvellous seed was not planted in vain by God in the Indian soul

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Unfortunately, Indian wisdom is tainted with erroneous tendencies and looks as if it has not yet found its own equalibrium. So was Greek wisdom before Greece humbly received the Paschal message of the Risen Christ. Man, outside the unique Revelation and the unique Church, is always and everywhere unable to sift truth from falsehood, good from evil."

"But once christanized, Greece rejected her ancestral errors; so also, confident in the indefectible guidance of the Church, we hope that India, once baptized to the fullness of her body and soul, will reject her panthestic tendencies and, discovering in the splendours of the Holy Ghost the true mysticism...etc."

"Is not the message she has deliver to the world smilar to the message of the ancient Greece? Therefore the Christianization of Indian civilization is to all intents and purposes an historical undertaking comparable to the Chirstianization of Greece."

Hindus may have the necessary underlying spiritual qualities like a sense of the holy in abundance, but the Church has the Truth in its possession. Therefore, "India has to receive humbly from the Church the sound and basic principles of true contemplation. The genuine Christian contemplation is built on the unshakable foundation of revealed truths concerning God and man and their mutual relations." The mystic East should be led by the doctors of Theology of the West, the forest-sages by the university men.

"Communion with Him and liberation from whatever hinders that realisation, was for them the unique goal."

On another occasion, he says, "In that mystery, Hinduism (and specially advaita) must die to rise up again Christian. Any theory which does not fully take into account this necessity constitutes a lack of loyalty both to Christianity—which we cannot multilate from its essence—and to Hinduism—from which we cannot hide its fundamental error and its essential divergence from Christianity.

"Meanwhile, our task is to keep all doors open, to wait with patience and theological hope for the hour of the advent of India into

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the Church, in order to realize the fullness of the Church and the fullness of India. In this age-long vigil, let us remember—that love can enter where intellect must bide at the door."

He hopes that "India cannot be alien to this process of assimilation by Christianity and transformation into it." But "should India fail in that task, we cannot understand, humanly speaking, how the mystical body of Christ could reach its quantitative and qualitative fullness in His eschatological Advent."

(IV)

The discussion will gain in fullness if we referred to two Colloquia organized by christian theologians of this approach. These were held at the invitation of Dr. Cuttat who attended them both personally. The first one was held at Almora in April, 1961; the second one at Rajpura, Dehradun in the same month next year. A general and sympathetic account of the second one is given by Bede Griffiths in his Christ in India: Essays towards a Hindu-Christian Dialogue (Publishers: Chrles Scribner's sons, New York). We ourselves shall discuss here only the first Colloquy at Almora. It was attended by individuals connected with various christian institutions, Catholic and Protestent, like Asirvanam Kenkeri, Snehasadan Poona, Santi Bhawan Calcutta, Vrindavan Kottagiri, Jyotiniketan Kareli. One Hindu, Shri Viveka Dutta, was also present at the discussion for the few sessions. The summary of the papers and discussion was prepared by Fr. J. Britto C.M.I., of Dharmaram College Bangalore, him self one of the participants. The summary is entitled Indian Interiority & Christian Theology.

All the participants in this Colloquy advocate a dialogue with Hindu India on a deeper level. But let us see what kind of mind they bring to the proposed Dialogue.

As the Indian Interiority and Christian Theology tells us, the participants start with the assumption that "Christianity as the one revealed religion for all men, cannot be lacking in any truth necessary for the salvation of man; it has the guarantee of the Divine testimony."

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But their procedure is not to be to denounce Hinduism forth right; on the other hand, it is to take different categories of Hinduism thinking and "after exhausting all the positive points that Hinduism provides as solutions proceed to show that Christianity gives the fulle and ultimate solution to those and all other problems."

The intention is also not to inquire whether "Hinduism has some positive religious values which are wanting in Christianity;" for the is "not logically tenable" believing as they do that Christianity is "the true revealed religion for all humanity." But they are prepare to look at certain particular values more intensely realized by some Hindu sages which may direct "the Christian back to his own religion in which he finds the same values more naturally embedded." The position is not without modesty. It seems that Christians, if not Christianity, too can learn a few things even from the heathens though these things are nothing but the neglected truths of their own religion.

But the participants soon forget the learning part and assume the teaching role, probably compulsion of habit. They becomes polemical. According to the procedure they laid down for themselves they take different Hindu categories of thought and spirit and show that Christianity offers a better answer. One such category is Teacher Disciple or *Guru-Shishya* relationship, an important spiritual institution in Hinduism. After discussing it, the participants find that "the only person in whom the positive values of Hindu Guru are best verified is Christ."

Similarly, after discussing the Hindu concept of history, the Colloquy finds that the positive values found "in the Indian view of history have their full meaning and natural setting in the Christian concept of history."

The participants discuss Yoga too, its positive as well as its negative aspects. At the end, they find that while in Christianity the negative aspects are avoided, the positive aspects of Hindu Yoga 'find their natural setting and full meaning in Christianity.

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dualism and dualism, Yoga absolutism and Bhakti personalism, Sankara and Ramanuja, are in different ways related to Christianity. The Christian worships the Absolute of Sankara with the devotion of Ramanuja."

The Hindu concept of Avatarhood is discussed. It is found inferior to the Christian one. "Christ's incarnation is a unique fact, and not repeated in every age He as the new head of humanity satisfies for human sin, and becomes the new centre of unity and life for all men. He is true Godhead in true humanity."

Hindu symbolism and idol worship have some positive points but the dangers are for greater. "The fundamental defect of Hindu idol-worship is that it is purely a human attempt so to say to transsubstantiate the material things into the divine without a prior incarnation, namely without a divine guarantee which assumes the human symbol into the divine economy of self-communication to man. Man cannot by his own powers raise himself to the divine level, which far transcends him. Hence the Hindu conviction that when the priest recites the prayers over the idol it becomes inhabited by the deity is a gratuitous assumption and hence superstitious."

But it is different with Christian symbolism For example, "the Eucharist marks the culmination of human symbolism. In it the food of man is turned into the body and blood of God. There man's attempt to trans-substantiate the material world into the divine is wonderfully realized - the eucharist may be taken as a summary and completion of all human endeavour to grasp the divine Reality in human symbols. Hence it should form the converging point of all religious cult."

Hindu Bhakti too has more demerits than merits. defects are that (1) "the notion of love itself is not perfect;" that (2) Its chief "there is no integration between knowledge and love." One has to choosebetween them; that (3) it lacks a "perfect concept of alterity and there is no proper concept of sin."

But still, the Bhakti of a Hindu could really be a "preparation for

the final confrontation with the personal God who manifests Himself in the Christian Revelation."

Discussing Jnanamarga, the Colloquy finds that the Hindle doctrine of Advaita is irreconciliable with the Christian doctrine of Trinity, but even that could become a step to the understanding of the doctrine of the three persons in one. How? First by opposing polytheism. Secondly by its strong metaphysical bias for unity: "Only against the background of the unique and absolute Reality of God can the doctrine of the Trinity and the immortal personality of man be properly understood. God in His providence insisted on the strictes monotheism, and uncompromisingly exterminated all tendency to polytheism in the chosen people in the Old Testament, before revealing against the background of that monotheism the Trinity of Persons in that one God, in the New Testament. Hence the Advaita with its strong metaphysical basis can be a proper preparatioevangelica for a understanding of the Christian message."

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Once it is admitted that Christianity is the uniquely true religion the summit towards which all religions are advancing, the liberatheologians will not mind conceding certain subordinate spiritual qualities and attributes and values to Hinduism. In this expensive mood, they generously admit that some European Christians "have fell the wealth of India's religious past." The deep interiority which India has inculcated has even" led some of them to deepen their own Christian interiority." Some of them have been "struck by the vision of the spirit of poverty preached by Christ, (but) so fully and cheep fully practised by millions in India." The religious outlook in which everything of every event is looked upon as a work of God, manifestation of the divine, has impressed many. Many have note with admiration ("the so to say natural aptitude for deep prayer all the contemplation) of divine things which Indians manifest."

When the Pope came to India in 1964, he "praised" India deep spirituality. But it is in the light of the above approach the this praise should be understood. It was not anything spontaneous or genuine. It was diplomatic and deceptive. In fact, it amounted cheating, if cheating includes a doubled-tongued approach, half-truth

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spoken and unstated aims. The Pope's praise' concealed more than it revealed. It meant to say: Hinduism is very good. It is a useful preparation for Christianity. The Pope praised Hinduism for its preparation, hiding a condemnation of its primaries.

His deputy in India, Cardinal Gracias, could afford to be more candid in putting forth the unstated aim. He bemoaned: "It is a matter of grave concern for us that hardly 3 percent of the local population in India could so far be drawn to receive the Grace of Christ over the last several centuries." The strategy may change but the aim remains fixed. It may be soft-spoken approach now, but the goal is the same. Like Eurocommunism, it has put a more amiable front but retains the same old mind.

In the past, in the heydays of British Imperialism, fanatic christians like Carey and Wilberforce were telling their people something like this: 'The natives live in the sin and superstition and darkness of peganism. Surely God has not granted us their charge for nothing. He wants us to bring them to the light of the Go speal, to convert them to Christianity.' But it seems the rulers were less convinced about the benefits of Christianity to the natives. But in a Christian country, they could not express this feeling or belief too openly. So they took to a more equivocal course. They pretended to agree with the crusaders but counter-argued thus: 'You are very correct in your judgement of the natives. But precisely because they are superstitious, we must go slow with them and their religious belief; if we touch their religion it would become a law-and-order problem and we may loss the Empire itself.' This attitude of the British rulers saved India from the worst ravages of Christian missionaries.

But now the political equation has changed and also the ideas have changed. What was possible hundred years ago is no longer possible now. The church is also less powerfull now even in countries nominally christian. Its pretentions claims jar on the more sophisticated ears and minds of the age. So a new liberal—or at least liberal-sounding—theology is in the offing, which is trying to give up the old method of forthright denunciation and taking to the new method of partial praise, a grudging (and sometimes even genuine) appreciation of the values of a religion they aim at supplanting.

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Behind the praise of the neo-theologians, we can hear, if our ears are attentive, another message expressed sometimes openly and some times sotto voce. They are saying something like this: "You are too good to remain what you are. Your destiny is to become christians like us. We see in your country spiritual things deep and uncommon. But God could not have planted these things amongst you in vain. He must have been preparing you for Christianity, for blessing you with truths he blessed us with. In short, He must have been aiming to make you as good as we are."

The neo-theologians admit that the Hindus have lived a life of dedication and constant quest, that they have pondered over things spiritual from times immemorial. But in spite of that somehow, the *Truth* eluded them. Why? Because, as they seem to say, while the Hindus had the seeking, they lacked the key. They did not know Jesus Christ. God has to be found not in God but in Jesus Christ and the Church.

The Bible says: Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you. But to the christian theologians seeking and knocking however dedicated and sincere are not enough. For don't we meet the strange phenomenon? that while the Hindus asked, as the neo-theologians are ready to agree, God gave it to the christians; while the Hindus sought, the christians found; while the Hindus knocked, it was opened unto the christians. A mystery, perhaps a trinitarian mystery, perplexing to the heathens but easily understood by the christians.

The christian theologians call pagan relgions natural, while their own they call revealed. In this they pay them an unintended compliment. The opposite of the natural is not the revealed, but the artificial and there is something artificial about the christian theology. A natural religion means that it is about things inherent and intrinsic; it is about a seeking of the heart which is innate; it is about man in his deeper search, and not about a particular person or a church; it does not deal with the accidental but with the universal institution; on the contrary, these reside in the "cave of the heart," to put it in the Upanishadic phrase. These truths are also not fortuitous, happening by a lucky chance consisting in the appearance of a partir

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cular individual, or in the crusading labours of a church burdened with a self-assumed role. On the contrary, these truths happen because man in his innermost being, by nature, is a child of divine light. Man grows from within, by an inherent law of his being, responding to That which he already secretly is. The pursha or person within responds to the purusha without. Tat tvam asi; tat aham asmi; sah tat asti. You are That; I am That, he is that.

Christianity has two pillars: a narrow piety and a word-juggling theology. What is true in it is also found in other religions which it supplanted in the past and which it continues to do in the present as well; what it claims to be unique to it is merely intellectual bluff.

Christian theology, as it has developed, is not a product of a tranquil and purified heart; rather, it derives from a mind prejudiced, self-centred and self-righteous, a mind contentious and cantakerous out to prove the other fellow in the wrong.

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The Vedic Path, Vol. XLV. No. 4, 1983 Qua. Jour.; Vedic, Indo. & Sci. Res.

Psychopathology and Atharva Veda

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1. Origin and development

Psychopathology is that branch of medicine which studies mental functions and processes with a view to correct the behaviour or cure the mind. Such attempt has been made by the Ayurvedic as well as the Western systems of medicine in their own ways. Coming to its origin is the West, the rise of christianity led to the theory of demonic possession of the mental patients which was latter on refuted by the attempt of Griesinger, Kraeplin, Pinel etc., who established that mental disease are caused by the bodily discordance i.e., somatogenic factors and at thus curable by medicine. Condemning this theory, Freud (1856-1936) an Austrian neurologist propounded that mental disorders result from psychic causes. He refuted both the views of demonic possession also advanced and bodily discordance. Adler, Jung, Rank etc., Freud's findings with necessary modifications. As a result of the arduous researches the sciences of psychopathology and psychotheral came into being. It is now held that mental disorders are most caused by the psychic complexes created through the odd and trail matic experiences occured since birth, hence their therapy should be the therapy should be the their therapy should be the therapy sho non-medicinal i.e., psychoanalytical and behaviour re-education. into being the science of psychic cure, psychopathology, came twentieth century in the West.

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Coming to the Indian side, there was common understanding in the times of the Atharva Veda that mental diseases apart from bodily causes, also have psychic and behavioural causes. This branch was called by the name of "Bhoot Vidya," having full etiological and therapeutic views. Ayurveda being the Upveda of the Atharva Veda, the same branch of mental cure. i.e., Bhoot Vidya came into it. Charak, Susrut, Vagbhatt etc., have described Bhoot Vidya as one of the eight broad branches of the Ayurveda but no separate book is now available on it. These Brihadatri of Ayurveda, being Kaya Pradan Chikitsak (physical therapists), have not given its details but only hints on it are given while dealing with Grah disorders.

Actually the Hindi word "Bhoot" means past, so the Bhoot Vidya means the science of the past (behaviour) which in the form of unknown (unconscious) complexes give rise to the present pathological state of behaviour. The famous Karma theory of the Gita propounds that the present make up of personality is the result of its past deeds. Generally the Indian Philosophy views that not only the past deeds of this life but even of the previous lives which the individual must have earlier lived also effect the present life in certain ways. The concept of karma effect is very much clear even to the lay man and this view plays an important role in Indian life and culture. The effect of past actions (unconsciousness) is always there in everybody's Present decisions and behaviour patterns to a great extent but when this effect is unhealthy and against the wellbeing of the individual then it becomes an abnormality i.e., some kind of Bhoot (past) effect, the study of which becomes the subject of Bhoot Vidya. Thus the conceptual base of Bhoot Vidya is the traditional Philosophy of karma. But somehow the misunderstanding still prevails even among some Ayurvedic scholars who have not paid attention to such clear and emphatic versions of Charak, Vagbhatt and Sushrut.

Charak at Chik. 9/18 gives the simile of a mirror to explain the personality of a psychopath who like the mirror adopts the symptomatic behavioural image like a certain Grah after whose nature his symptoms are later on named. Like the onlooker of a mirror the Grah also does not enter into human body.

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Vaghatt at Sut. 7/4 asserts that the supernormal beings do not come into patient's body but these names have been given to his symptom formations because of patient's affinity, nature or temperament and behaviour similar to them.

Susrut at sut. 63/22 emphatically mentions that Grahs never enter into human body and the therapists believing otherwise must be thrown out of the therapeutic field. Thus demonic possession theory is clearly refuted.

Bhoot Vidya means the science of past behaviour, therefore, many kinds of non-medicinal therapies have been suggested in the Ayurveda which are mostly taken from the Atharva Veda. Actually the Atharva Veda's approach is psychological in solving the problems of humanity. It is now clear from that Bhoot Vidya, the Ayurvedic psychopathology, was originated in the Atharva Vedic times while the modern psychopathology came into existence in the early twentieth century.

Symptomatology: Symbolicism and personification great part in the language of the Atharva Veda in which the symptoms of diseases are described on these bases i.e., symbolic similarity. ailments are first identified with some animate or inanimate objects and then their descriptions are made. The same trend naturally passed of to the Ayurveda, and its exponents Charak, Susrut, Vagphatt etc. named and described the ailments of children and mental patients (because neither they can describe their own symptoms nor their observations can be relied upon) as suffering from different Grahs of the basis of their behavioural similarities with those Grahs. vedic treatises we find symptomatic descriptions of 14 major and 9 minor disorders. Their equivalents are also found in modern psychopathology. The major disorders with their modern equivalents are unmad (insanity), Grahi (hysteria), Apasmar (epilepsy), Manaspap (Schizophrenia), Durmana (neurasthenia), Grahs (neuroses of (mania), Atatvabhinivesh kinds), Mada (paranoia), (alcoholism), Smritibhransh (amnesia), Pap Bhavna (inferiority confi plex), Bhaya (phobia), Shok (depression) and Murchha and Aptantrak (fits and convulsions). The minor disorders with their modern RCH, 1983

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equivalents are Krodh (rage), Irsha (jealousy), Moh (eroticism), Dushwapn (evil dream), Shrap (compulsive evil suggestion), Chinta (anxiety), Ghrana (hate), Lobh (greed) and Totka (evil deed). In the description of symptoms of Grah disorders (neuroses) which are of about 18 kinds, the methods of symbolism and personification have been used very elaborately and a particular disorder or abnormal behaviour pattern is named like some being of the similar behaviour pattern. The names of Grah disdorders as described by Vagbhatt are Sur, Asur, Gandharva, Urag, Yaksh, Brahmarakshas, Rakshas, Pret, Pishach, Kushmand, Karhod, Mokiran, Betal, Pitra, Rishi, Guru, Vradha and Siddha. Vagbhatt has increased their number to what Charak and Susrut gave earlier. But people have misunderstood this style of description and have erroneously considered the disorders as attacks by these beings. At Sut. 7/4 Vagbhatt has very clearly said that the 19 Grahs are not those actual super-normal beings coming into the patient's body but these names have been given to the symptom formations because of patient's affinity, nature or temperament and and behaviour similar to them. Charak has described and named the normal personality types on the basis of behaviour similarities as different Dev (divine) and Daitya (devil) type persons. Susrut has named even the instruments of surgery on the basis of their structural similarities with the mouths of different animals and birds. An instru-

In Western psychopathology too, some abnormal behaviour symptoms have been personified and named similarly e.g, Electra complex, Oedipus complex, Huntington's Chorea, Robertson Argyll pupil etc. But here we do not get the idea that the old Electra or Oedipus being has entered into the patient's body. The reason is obvious that the subject matter of western Psychopathology is less than a century old and its exponents are near to us while that of Ayurvedic psychopathology dates back to about 6000 years (Vedic age) which got disconnected in the long past.

ment is named symbolically as bearing the mouth of a particular animal

3. Etiology: The etiological views of Ayurvedic and Western psychopathologists are very similar because both believe that the psychic disorders mostly arise from the effects of past behaviour and

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Ayurvedic Bhoot Vidya means the science of past behaviour. The general causes of mental disorders are said to be three (a) in (endogenous) i.e., discordance of body humours-Vata, Pitta and Kaph (b) Agantuj, (exogenous) i.e., physical trauma and (c) Manas, i.e. discordance of psychic elements-Sattav, Rajas and Tamas. Charabelieves in the remote or predisposing causes of disorders and at Sut 20/5 and Vim. 6/6 he describes these three as (a) Asatmaindriyarthsaryoga (non homologatory contact of the senses with the sense objects (b) pragyapradh (volitional transgression) and (c) Parirameshti (the effect of past deeds). That past actions and behaviour effect on the personality is well explained by Charak at Sha. I/116-117 and the ultimate responsibility of even body disorders is laid on mind at Sut 25/11. The etiological views of Sustrut and Vagbhatt are also the same

The modern psychopathology has lately believed in the psychogenic etiology of psychic disorders. Freud and Adler consider the complexes of past behaviour upto infancy but Otto Rank consider even the birth as a psychic trauma and Jung considers the complexe since the origin of life on earth. In every way it is the past behaviour. Freud has explained the structure of mental personality composed three dynamic factors id, ego and super-ego. Id is the main reservol of both life and death instincts, ego is self or conscious intelligender and super-ego is the main force making for the socialisation of the individual. In function Freud's explanation of super-ego, comes very near to Yogic dynamic factors of psychic personality-Sattal and Tamas. Thus, the Western psychotherapists have now found of the same etiological factors as contained in the Atharva Veda.

Therapeutic approach: The therapies for the psychic disorders have been classified in the West as identical (psychological i. e., non medicinal) and non-identical (medicinal). Robert A. Harper has described about 36 psychotherapies (non-medicinal) among which Freud's psychoanalysis is foremost and much practised. India too has made a varied approach disorders for the psychic Cure of from the times of the Atharva Veda. his book The author in "Psychotherapy in India," has listed 35 Indian (identical) pschotherapy pies out of which only 15 have similarities with Western methods and

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20 are novel methods. Some of the nomenclatures of the therapies given by the East and West show marked similarities.

Similar and dissimilar Indian and Western psychotherapeutic

methods.		
Indian psychotherapeutic practices having some similarity with Western methods.	havi	an psychotherapeutic practices ing no similarity with Western hods.
1. Samkalp (auto-suggestion)	1.	Brahma Kavach (psychological defensive belief)
2. Sadesh (authoritative suggestion)	2.	Japa (repetition)
3. Samvashikaran (hypnosis)	3.	Mangal-karm (auspicious rite)
4. Ritualistic therapy (drama and demonstration)	4.	Shanti-karm (propitiatory rite)
5. Utarna (transference)	5.	Shanti-path (propitiatory read-
6. Ashvasan and Santuana (per- suation and desensitization)	6.	ing Mantra Siddhi (Mantra reali- sation)
7. Prarthna (prayer)	7.	Tantra Mantra (Aprajita Vidya)
8. Gaman (environmental change	8.	Jantra (Mantra Amulet)
9. Chittaprasann (recreation)	9.	Puja (worship)
10. Vaiktik Punarshikshan (individual re-education)	10.	Uphar (offering)
11 Parivarik Punarshikshan (family re-education)	11.	Havan
12. Pratyahar (psychic subli- matory exercises)	12.	Virodhi Bhavna (opposite passion)
13 Batcheet and Vishleshan (talking and analysing)	13.	THE PERSON NAMED IN COLUMN TWO
therapy)	14	. Suekarokti (confession)
15 Prakshepan and Shodhan (projection and sublimation)	15	. Tapa and Vrat (penance)

Indian psychotherapeutic practices having some similarity with Western methods.

Indian psychotherapeutic practices having no similarity with Western methods.

- 16. Balidan and Dan (sacrifice and charity)
- Yama and Niyama (disconditioning exercises)
- Asan and Pranayam (soma and nervous system energising exercises)
- Dharna (conditioning exercises)
- Dhyan and Samadhi (psychic super Siddhi exercises)
- Gayan, Nrtya and Sir Hilana (music, dance and convulsive shocks)
- 22. Bhaya (fear shock)

Existing from Vedic times the Indian psychotherapies have sound theoretical and practical foundations and some are scientific too. These are individual and group; directive, semi-directive and non-directive; symptomatic and dynamic; single therapist and multiple therapy; unipractice and multipractices. Due to their variedness they have the applicability on all kinds of psychic disorders and persons. They start from abnormality, reach normality and if required mount to supernormality. It is a complete dynamic system which cures whole personality (bcdy, nerves and psychic). Some of these therapies enjoy scientific appreciation, and are regarded as better therapies than their Western equivalents. Take for example some scholarly opinions about Yogic method. Geraldine Coster Miss says, "It it not possible to say precisely what form this development (psychoanalysis) will take; and no comparison is possible here, for the simple reason that Yoga, being a system of extreme antiquity is a complete thing and has seen and defined its goal where as analysis still in its infancy." Felix Guyot says "Freud brought psychoanalysis PSYCH

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PSYCHOPATHOLOGY AND ATHARVA VEDA

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into fashion in the West, but the traditional Yoga process is millionary psychoanalysis that is much more "complete". Here we are reminded of psychoanalysis that is much more we need to remember that the Coster's another remark, "Once more we need to remember that the Eastern theory of mind is far more definite and clearcut than that of the West"

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Caring for Fellow Me

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The individual soul is an eternal portion of the Divine. It common knowledge that the body is useless without the soul. But it not so well known that the soul is also dependent on the body way. Though the soul keeps the body alive, it cannot even do when the body becomes decrepit due to age, injury or disease. Moreover, the mind, can do nothing without the body; in fact the quality of mans actions depends largerely on the formation at faculties of the body.

The differences between man and man and between men and animals are mainly due to their bodies, which are different and not die to their souls, which are alike. It is because of his body, its specific construction and powers, that man can grow and evolve and acquire control over the environment, while animals cannot.

The Body is Essential

It has also to be remembered that as the soul is beyond the reach of the senses and the intellect, whatever is required to be done to the spirit has to be done to the body. Gifts, good education and honour must all be offered to the body and by the body. It transactions of life take place among bodies and not among spirit for all practical purposes man is represented by his body, and the CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

needs of the body lose none of their urgency because the body is only a part and not the whole of man.

We have to recognise the body as an integral component of the human personality. It is indispensable for his spiritual growth, which requires the proper training, development and use of the body. It is significant that the Gita has called life *Shareer Yatra*, the pilgrimage of the body, and not of the spirit.

It is clear that the first and foremost duty of everyone is to preserve and develop his own life.

But man cannot live alone. In the begining he gets his body, nourishment, training and education from others. Even when he has grown up he needs many others to look after him and help him earn a living. Every human life is linked up with many others and depends on them.

Everyone must therefore support not only his own life but also the community in which he lives. The unkeep of society is the second most important duty of man.

Religious activities can be carried out only by a living person and only in a society which is well ordered, peaceful and flourishing. Works which preserve life is oneself and others not only enable men to worship God, they are themselves worship of the God who has emanated and prevaded all beings. We have also Sri Krishna's assurance that whatever is attained by a whole-time man of religion through his prayers, Japa or meditation is also attained by the warriors, administrators, business men, agriculturists, workmen and others who devote themselve who-heartedly to the secular duties of their respective professions. (XVIII-42 to 46)

Two Kinds of Worship

As God, by his very definition, is omnipresent, the world is filled with God and is God. The universe, in fact is *Virata Bhagvan* the manifested and developed form of Lord Sri Krishna, and stands in the same relation to his popular two-armed form as a tree does to its

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root or seed. According to Sri Krishna himself the world is his loftiest form (XI-47). So when he commends the worship of himself as the Highest Godhead, he actually has in mind the adoration of his loftiest or cosmic form, and not his two-armed form. In short, service of the world or fellow beings is adoration of the highest form of God and therefore the best mode of worship, without which he cannot be attained.

We have to recognise that the plan of God imposes on man two different kinds of worship, one of the God in heaven by conventional methods and the other of the God in man by acts of loving service which meet the needs of men. These two kinds of worship are both necessary and complementary. There need be no conflict between them as their timings are different. A man may pray or meditate as much as he likes but must devote the rest of his time to works of public good. Only so can he reach the Gita's ideal of whole time constant and unwavering, *Nitya*, *Satata*, or *Avikampan*, Yoga.

Works of service, being adoration of the highest form of God, are the best mode of worship. The Gita has clarified this in several important pronouncements. Renunciation of the fruit of one's labours for the welfare of others is even better than meditation and immediately leads to peace (XII-12). This is confirmed in declaration that the best of Yogis is he who regards the pleasure and pain of others like his own and rejoices in doing good to others. (VI-32)

The dedication of one's acquisitions to public good is the culmination of all Sadhanas and good deeds, being necessary to make them spiritually elevating. Saints and dimons both performed severe and prolonged austerities. Those who devoted the fruits of their Sadhanas to the service of others became saints, while those who used those gains for oppressing others or for self-glorification became demons.

The World is the Kingdom of God

The world is God's handiwork, his home, temple and empire, his love, recreation and delight. He loves the world-specially all his

living creatures-with the ardour of a father, mother, friend and grand-sire-all rolled in one. Naturally he is keenly interested in their welfare and progress and very fond of those who love their fellow beings and do their best to make the world a better and happier place for all.

On the other hand, those who injure their fellow men are sinners and get severe punishment in course of time. Those who have power, wealth or knowledge but do not use them to promote the well being of society, fail in their duty and sin by default. They, too, receive their due punishment.

Though God can accomplish everything in the twinkling of an eye by his mere wish, his plan is that man must do his best and act as God's partner in the great business of running the world smoothly. The arrangement between Sri Krishna and Arjuna for the Mahabharata war was that Arjuna would do all the fighting while Sri Krishna would only drive his chariot but would not fight. This is, broadly speaking, the division of work between God and man. Every one must do all he can and play his own part before expecting God to play His. Even a man of wisdom or devotion should not expect that because he is seeking, or has attained, union with God, God must come and sweep his floor, cook his food and put morsels into his mouth.

The world as the kingdom of God needs not only meditators and devotees but also sincere workers. Man has a dual role-as a devotee or lover of God and as an employee of His government on earth.

The Gita has left no doubt as to man's responsibility for Lokasangraha or maintenance of the world order. "Having an eye to the welfare of the world, too, you should perform action," (III-20). As the ignorant acts with attachment, so should the wise act without attachment, desiring the welfare of the world. On the other hand, "he who does not follow the wheel of Sansar thus revolving (i.e., makes no contribution to world maintenance), is sinful and selfish and lives in vain" (III-16)

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Obstacles to Lokasangraha

All the emphasis our scriptures have laid on world maintenance, been more or less nullified by several wrong notions of popular Him ism. For example we are repeatedly told that man is not the body to the soul; and that the world is dream, an illusion, a snare and a how of misery, from which the sooner we can escape, the better. This to led to the widespread impression among Hindus that, being pure spot they would be much better off without being encumbered and solby a body or the plot of land called India. In these circumstances we wonder if Hinduism, despising both the body and the world increasingly finding refuge in the blessed land of disembodied spirits

As if this were not enough, the people are given to understart that to practise the Gita's Yoga defind as even-mindedness, they make the utterly indifferent to the pleasure and pain of their fellow ment well as the gain and loss, victory and defeat, of their country. To a it all their is a strong undercurrent of belief that doing good is a charphilosophy which cannot take anyone very far; and that only religion pursuits like meditation can lead to God realization, while secul works, however noble, are simply a preparation for meditation. Arjuna was dissuaded by Sri Krishna from the path of meditation was because he was raw and unqualified for that path, implying the the path all the persons who are being taken now-a-days to meditation classes are more advanced that Arjuna and well qualified the path of meditation on account of their discipleship of mode Gurus.

Swami Ranganathananda said in his inspiring on Humb Excellence: "Let it not be said of our people later that we lead nothing new and forgot nothing old. There are many things to forgot many things to forsake completely and there are wonderful things learn, of which the central core is a social concern, a response to other individual, a real concern for the other man, which is the essent of ethics and the spring of character and all other excellences. It is the basic nourishment the Indian soul needs today Be citizens then try to develop into saints. Have concern for the other person this is where a new character excellence will come to all of us; and need it very badly."

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Making use of Gita's Budhi Yoga, let us not be slaves of traditional views simply because they are ancient. Where authorities differ there is obviously need as well as scope for rejection and selection. Let us be unflinching in weeding out unholesome, divisive and weekening dogmas in the light of our scriptures and the collective wisdom and experience of mankind.

India the Heart of the Virata

Sri Krishna expressed his deep concern for the world-specially India-not only in words but also in deeds. Though he needs nothing for himself, he works unceasingly for the welfare of the world and as an example to others (III-22). He even comes down as an incarnation when righteousness declines and evil is in the ascendant.

As the age of eighty and though very much senior to Arjuna in rank, he assisted Arjuna in a righteous war driving his war chariot for eighteen days and tending its horses at night. Later on when, being struck by an arrow, his body was about to leave the earth, his last thoughts were for the welfare of the people and he gave instructions for the evacuation of Dwarka, which was to be inundated by the sea seven days after his departure.

Here are examples for our great religious leaders and teachers, who claim to be devotees of Sri Krishna, to ponder and imitate.

Our weaknesses and miseries from our neglect of the Virata Bhagavan, the Lorda ppearing as birds, beast and man, as mountain, river and forest, as farm, factory and office. Just imagine how much the sumtotal happiness in our country would be increased if only workers in different walks of life devote themselves diligently, honestly and efficiently to the duties for which they are paid.

Acts of world maintence are the very beginning as well as the end of religion. They are life-blood and acid test of godliness. For the spiritual quality and worth even of Japa and meditation depend on whether and to what extent they promote the good of the poor, the needy and society in general.

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If we take care of the world, the world will take care of us, the laws of God will help us at every step and Nature will shower her bounties on us.

Let us make the Virata Bhagavan the centre of our religious endeavour. Let us realize that the holiest, most loving and most lovable part of the Virata is our own country, the land hallowed by the lives of Rama, Krishna and a galaxy of saints and seers. Let us go all out to make India glorious, strong, prosperous and happy a model and a boon for the rest of the world. Let us take the gospel of love, service and cooperation to every home, school and place of work.



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The Impact of Nagri on Japanese Script

1. S. Jetley

In 1940, when I started learning the language of Nippon (Japan), I was very much struck by the form and shape of script Katakana which is used in Japan.

Even in Japan, nothing is definitely know as to the origin of these letters. Some people think that these are the remnants of the Chinese script which is called Kanji in Japan. But the evidence which I find, obviously proves that letters went to Japan from India. How and when cannot be said.

The so called alphabet of Katakana begins with five vowels. In all the old languages of the world we do not find the vowels separated from the consonants except in the alphabet of our Indian languages. Everywhere, else, these vowel sounds are mixed with the sounds of consonants. Take the case of English Latin or Greek languages and take similarly the alphabets of all the European languages. The alphabet there start with A, then come B, C, D and thereafter E Then come F, G, H and thereafter the third vowel. Thus all the five vowels A, E, I, O, and U are mixed up with the consonants in the alphabet.

Let us now take the case of Urdu, the alphabet which is almost

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the replica of Arabic script. Thus the alphabets of Arabic, Persia Turkisian, Urdu, and Malayan languages are also such that the sound of vowels are mixed up with the consonants.

The alphabet starts with Alif, then Be, Pe, Te, TTe, Se Jeen Che, He, Khe, Dal, etc. and then at the end we find Wav (i, e., O & U Hamza, small e and long e.

Thus these vowel sounds are not separate from the sounds of the consonants.

In Sanskrit, Hindi, Gujrati, Bengali, Punjabi etc., these sound of vowels precede the sounds of the consonants and are quite separate

Similarly the sounds of the vowels precede the sounds of consonants in Katakana and are quite separate.

Next we look into the order of these vowel sounds. They are also in the same order as we find in Sanskrit.

This order is A,I,U,E,O. In Sanskrit also, the order of these five vowel sounds is just the same as in Katakana.

3. Thirdly we see that these five vowel sounds are represented by certain forms. These forms are available to us in the form of the so-called Matras, i.e., 7 1, ,, and 1. Actually these Matras are the letters. But when they stand independently, we add 对 to these.

Now, let us see the letters of Katakana. They are as follows:

Anyone can easily conclude that these are the same Matras as those

of the Sanskrit. In P, there are two strokes one horizontal and the other vertical, Just as we find in our T. Similarly in (호) there

are two strokes as we find in our t. The head line is not to be counted because the same link is merely to give the cohesion to the script

while writing. The third letter is



This is exactly like our

THE IMPACT OF NAGRI ON JAPANESE SCRIPT

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The next letter is

This is just like our , the fifth is



this is just like our 1. The only difference is that the angles of the three strokes are a bit different like the spokes of the Japanese fans which are at different angles when we open the fan half or full. The fourth argument which I prefer in support of my claim is that the beginning letter of the consonants is also just the same as that of the Sanskrit alphabet i.e., क.

5. Not only this but the shape of the same letter is also just

the same as that of our 布. The Japanese 布 is 山 and ours is 崎.

6. Now I go to the next point In Japanese the so called alphabet changes into syllabary. Let us set apart all the syllabless of the Japanese alphabet. The remaining letters are reduced to सा, ता, ना हा, मा, या, रा, वा and स्रनुस्वार।

Let us now probe in to the order and shape of these letters.

- (i) First of all I take the Anuswar, i.e. the nasal sound. It is just the same as we find in our script. It is represented by a dot. In English it is represented by the letter N. and in Arabic script this is represented by the letter 국국 (Noon).
- (ii) Next we see that the order of other letters is also Just the same with only two exceptions i.e., of Sa, and Ha. The order is ता, ना, मा, या, रा, बा, which is just the same as we find in our Sanskrit These are sounds which the Japanese do not pronouce such as घ, ट, ठ, ड, ढ, ए, भ ल घ भ, त्र, ल, So these are not in the Japanese alphabet.
- (iii) Even there is reason to explain as to why Sa & Ha are not occupying their own assigned places in Sanskrit alphabet.
- (iv) Last of all I come to the shape of the above mentioed letters सा, ता, ना, हा, मा, या, रा and वा.

We find that there is great similarity between their shape and that of the Sanskrit letters.

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For example take of of both the scripts. There are two strockes in each. One is vertical and the other is mid-horizontal. The horizontal line meets fhe vertical line in the middle. Similarly and both have the same two curves in each of them.

Now, I do not wish to prolong the article. But to give my conclusion straight to the reader, I must say that Katakana is certainly derived from the Nagari (नागरों) script or its genitor of those times when it went to Japan.

The evidence is so strong that the same cannot be denied or put aside on any grounds whatsoever.

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The Vedic Path, Vol. XLV, No. 4, 1983 Qua. Jour.; Vedic, Indo. & Sci. Res.

Distortion of Indian History

DR. B.C. SINHA

Vested interests communal feelings, regionalism and a feeling of caste and creed have always in the minds of the historians in the past, which resulted in moulding it badly into a distorted form. Every time in writing it everyone laid stress on crucial some points according to one's own ideologies and views e.g., a Russian laid stress more on the doctorines of communism while american always pleaded for democracy. Of course, interestingly, the aim of both as the same, i.e., seeking the truth. As prejudiced they were, they did not communicate the success of whites (English) to the children of communist countries. In the greek annals Alexander has been lauded the skies and it is said that he returned the kingdom of Poros just out of generosity. This is a narrow attitude towards history. E.H. Dance remarks in "History the Betrayer" that no country of Europe or America has ever done full justice with the East in their History text books. One who knows History must be aware of the most damaging and damnable remarks of lord Macaulay for the East. As a matter of fact, an English child is well taught about the British rule in India but has a little knowledge about Budha and Ashoka.

In this context we can very well adjudge the attitude of foreign scholars but what it is most amazing is the unfamiliar and seemingly prejudiced attitude of some of the Indian historians. They are distorting and maligning history for the cause of so called progress and

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secularism, which must be stopped because History is History and must be looked upon with unbiased eyes and least amount controversy. One might be right in not appreciating the past but why should he try to have an escape from the past? We ought to exploit the knowledge gained by the understanding and mastery of the past for the betterment of the present and future.

A tent book "Modern India," dealing with the modern period of Indian History by Dr. Bipan Chandra has been prescribed for secondary schools by the National Council of Educational Research and Training (NCERT). The editorial board includes eminent scholars like Dr. S. Gopal, Dr. S. Nurul Hassan and Dr. Romila Thapar. It is difficult for a humble man like me to give my comments on the entire book, but I would definitely like to place some of my observations on the chapter dealing with the nationalist movements and religions as well as social reforms.

In the chapter XIII of this book, the author offers some comments about Swami Dayananda and the Arya Samaj He observes. "Swami Dayananda believed that selfish and ignorant priests had perverted Hindu religion with the aid of the Puranas which he said were full of false teachings. For his own inspiration, Swami Dayananda went to the Vedas which he regarded as infallible being the inspired word of God, and as the fountain of all knowledge. He rejected all later religious thoughts if it conflicted with the Vedas an orthodox colouring, for infallibility meant that the human reason was not to be the final deciding factor."

From the above extract it appears that the author does not like to be very clear about Swamiji and his achievements. How could Swamiji opt for an orthodox teaching, who believed that selfish and ignorant priests had perverted Hindu religion with the aid of the Puranas? The story of the Shivratri fast is well known to all. Swami to adopt a particular way of life as he himself had. But Mulashanker (as Swamiji was called in his childhood) left home and for fifteen

DISTORTION OF INDIAN HISTORY

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years wandered in quest of truth. It all shows that he had a firm faith in human reason. His basic teachings, based on human reason, constitute the ten principles of Arya Samaj, which are given below:

- 1. God is the primary cause of all true knowledge and of everything known through knowledge.
- God is existent, intelligent and blissful. 2.
- The Vedas are the books of true knowledge. 3.
- One should always be ready to accept truth and give up 4. untruth.
- Everything should be done according to the dictates of Dharma.
- 6. The primary object of the Samaj is to do good to the world.
- One's dealings with others should be regulated by love, justice and Dharma.
- 8. One should try to promote knowledge and dispel ignorance.
- 9. No one ought to be content with his own good alone; but he should see his welfare in the welfare of all.
- 10. In matters which effect the well-being of the whole society one should discard all differences and not allow one's individuality to interfere; but in personal matters everyone may act with freedom.

Swami Dayananda attacked and led a revolt against Hindu orthodoxy. He opposed idolatory, false rituals, priesthood and caste practices. He was not only a seeker after truth but also an ardent patriot. He dreamt splendid dreams about the future of the motherland. In the words of a scholar, "He had the vision of an India purged of superstitions, corrupt and evil practices like enforced widowhood and idolatory, united in the worship of one supreme God, for self rule and restored to her ancient glory." Swami's absolute faith and total dependence on the Vedas were chiefly directed to replace the false beliefs which were current in the society. In fact he wanted to wash off the malific influence of western civilization which was making an impression upon the educated youth of our country.

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Vedas were full of life giving truths. Thus Dayand's views on Vedas never meant that human reason was not to be the final deciding factor. Dr. Bipan Chandra himself admits, "However, his approach had a rationalist aspect, because the Vedas, though revealed, were to be Interpreted by himself and others, who were human beings. Thus individual reason was the decisive factor"

The learned author again gives some contradictory statements about Arya Samaj. He says, "The Arya Samajists were vigorous advocates of social reforms and worked actively for improvement of the condition of women and to spread education among them. They fought against untouchability and the rigidities of the hereditary caste system. They were thus advocates of social-equality and promoted society-solidarity and consolidation. They also inculcated a spirit of self-respect and self-reliance among the people." After giving this most objective analysis about Arya Samaj the author gets himself confused in the name of communal harmony and secularism. He says, "At the sametime one of the objectives of Arya Samaj was to prevent the conversion of Hindus of other religions. This led it to start a crusade against other religions. This crusade became a contributing factor in the growth of communalism in India in the 20th century."

If you decide to improve your own house, does it mean that you are going to demolish the houses of others ? Do the ten basic principles of Arya Samaj indicate anything about communalism? The Arya Samaj was founded with a definite mission to do good to the world. How could it offend the sentiments of the followers of other raligions? It is a fact that Arya Samaj started a "Sudhi move" ment" and prevented the conversion of Hindus to other religions. But the idea behind it was to unite India into one strong society based on justice, equality and fraternity. Swamiji wanted every Indian to become an 'arya' which meant a noble man. It was not a sectarian word. the country it wanted to embrace the whole Indian society. noble mission was not allowed to take roots because it was against the basic interest of the British rulers. According to Arya Samaj any Indian could be an Arya also. If there is any platform in India which could unite Hindus, Muslims and Christians, it is the Arya Samaj. has done a splendid work in the political awarking of the nation.

DISTORTION OF INDIAN HISTORY

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fact Arya Samaj has repelled from an extensive area the disastrous inroads of foreign culture and thereby recorded a chapter of glorious achivements in the cultural and political history of the country. It has always stood for national unity. Of course it did not care to know about two type of national unity viz., secular and non-secular.

It is high time for starting a vigorous intellectual movement against the false ideas and nations about the Indian history. Distortion must stop, otherwise the posterity will never forgive us. An authentic and challenging history of the Arya Samaj movement is the need of the hour.

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The Vedic Path, Vol. XLV, No. 4, 1983 Qua. Jour.; Vedic, Indo. & Sci. Res.

Thus Spake

Max muller in "India, What can it teach us"-

"If I were to look over the world to find out the country ma richly endowed with all the wealth, power and beauty that the natural can bestow-in some parts a very paradise on earth-I should por to India. If I were asked under what sky the human mind has me fully developed some of its choicest gifts, has most deeply ponder on the greatest problem on life, and has found solutions of some them which will deserve the attention even of those who have studied Plato and Kant-I should point to India. And if I were to ask myse from what literature we here in Europe, we who have been nuture almost exclusively on the thoughts of the Greeks and the Romans, and of one semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, most comprehensive, more universal, in fact more truly human, a life of for this life only, but a transfigured and eternal life —again | show point to India. Whatever sphere of human mind you may select your special study, whether it be language, or religion, or mythologory or philosophy whether it be laws or customs, primitive act or primitive science, everywhere you have to go to India. Whether you like it not, because some of the most valuable and most instructive material in the history of man are treasured up in India and in India only of Muhammadan rule of Muhammadan rule, my wonder is that much of native virtue truthfullness should have survived".....

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The Vedic Path, Vol. XLV. No. 4.1983
Qua. Jour. ; Vedic, Indo. & Sci. Res.

Book Reviews-I

The Arya Samaj, (Hindu without Hinduism); D. Vable; Publisher—Vikas Publishing House, 6 Ansari Road, New Delhi; 1983; Pages-233; Price—Rs. 125/-

Prof. D. Vable was the founder Principal of Dayananda P. G. College Ajmer and has been associated with Arya Samaj movement for over 50 years. Currently, he is the honorary secretary of the International Council of D.A.V. Educational Institutions and as such he can speak with authority on the role and aims of the Arya Samaj.

This book has apparently been conceived as a critique of the recent judgement of the Delhi High Court (A.I.R., 1976, Delhi High Court, Page 207) in which it was held that the Arya Samaj was only a reformed sect of Hinduism. Earlier, the Supreme Court had held in A.I.R., 1971, Supreme Court, Page 1937, that Arya Samaj is not merely a sect of Hinduism but it is religious minority in a legal sense.

As is well known Article of 30 of the constitution of India confers upon all minority communities whether based on religion or language the right to establish and administer educational institutions of their choice. This right leaves it to the choice of such minority community to establish educational institutions which would serve the dual purpose of conserving their religion, language and culture and also the purpose of giving a thorough good education to their children. In the words of justice Mathew, "The religious minority guaranteed right borton establisher candina administer its own

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educational institutions where it can impart secular education in a religious atmosphere. (A.I R., 1974, Supreme Court Page 1389)." It also confers on them a positive right to establish separate institutions to give religious instructions practically at the cost of the State since in terms of sub clause 2 such institutions are entitled to financial assistance to the tune of about 90% of the total expenditure.

In the initial stage Arya Samaj institutions did not on principle seek financial assistance from the British government but now since the attainment of Swarajya the situation is different. Vast funds are needed for the proper performance of their chosen role-by goal oriented organisations while such assistance is available to minority institutions Arya Samaj institutions stand deprived of such assistance in terms of the Delhi High Court judgement as it is not deemed to be a legal minority.

The learned author has been at pains to establish that Arya Samaj is not only a reformed sect of Hinduism but is an independent religious entity. True, a large number of Hindus were attracted by its popularity as a national and reformist movement. But it would be a castastrophe if after its unique contribution to the Indian renaissance it should disappear in the sea of Hinduism and that too before fulfilling its mission. In this context the author quotes Swami Shradhananda the founder of Gurukula Kangri as follows—"We emphatically protest against the statement the Arya Samaj is in any for all mankind. In fact, the Aryas do not like to be classed with "He correctly adds that the word Hindu was anathema to Swami Dayananda. (p. viii Introduction).

The author pleads in the national interest to all the Hindus to unite on the basis of their common historical, social and cultural affinity to accept the non-religious-commotation of the term Hindu. He approvingly quotes the late justice Chagla to interpret the term in its geo-political sense. However, as this view is rejected by majority of Muslims and Christians, the author grudgingly reconciles himself to

BOOK REVIEWS

define Hinduism as a particular way of life—based on common social, historical and cultural ties. But at the same time, he rightly asserts that the Aryas, Sikhs, Jains and Buddhists should be equally free to disclaim that they are only a sect of Hinduism and yet take pride in being Hindus in the social and cultural sense, thus being honourable members of the wider Hindu brotherhood.

It would be indeed, a pity if Arya Samaj Icoses its revolutionary zeal which was never more wanted than in the present times. Needless to say that in pursuit of this vital programme Arya Samaj needs resources both in men and money.

The learned author has taken pains in tracing the history of Arya Samaj movement and in elucidating the tenets and beliefs of Dayananda and Arya Samaj. This certainly is a well timed and much needed book and is a welcome addition to the Arya Samaj literature available in English and carries forward the effort of Late Lajpat Rai which found exression in his History of the Arya Samaj Published in 1914. The author duly takes note of Prof. J.T.F. Jorden's research work on Dayananda Sarswati and many other scholars in this field.

The controversy raised by the learned author will no doubt trigger further contemplation on this critical issue whether as the sub title says an Arya, "is a Hindu without Hinduism."

G. B. K. Hooja

2. INDIAN VEGITARIANISM—(Lacto-Vegetarianism); Dr. Tara Chand Gangwal, Publisher—Jaipur Printers, Jaipur; P. 36.

In this small booklet the learned author has developed the thesis that Vegetarianism in India is not only based on health grounds, but, on spiritual grounds as well. In India there has always been a great emphasis on AHIMSA as a way of life from the very early period of history and the Indian philosophers have advocated the importance of cultivatins 'friendship' for all living beings.

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Dr. Tara Chand Gangwal is an eminent physician and a apiritus practitioner and has brought to this exposition a happy combinate of scientific temper and spiritual experience.

The booklet contains valuable tables regarding food value Vitamins, aminoacids, which brings home the argument of the learned author. The style is persuasive and attrative, as the following lines would show:

'Eat all kinds Nature doth destow,
It will amalgmate below,
If you think it shall be so.
But if you once begin to doubt,
The gastric juice will find it out.'

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3. Vedic Concept of Yoga Meditation—Devendra Kumar Kapoot Publisher—Deva Vedic Prakashan, 18 Union Park, Bombay; Pages 106; Price Rs. 60/-.

The book is a recast of the author's discourses to the foreign disciples assembled to learn yoga at Yoga Niketan Ashram, Pahalgan (Kashmir) in 1979. In these discourses 18 practical exercises have been given preceded by Vedic mantras. The very first hymn explains that yoga is a way of life, followed which life gets filled with peace and bliss.

Patanjali's concepts of God as special Pursha unbound by action and its fruit and yoga as unity of self with God have been connected with Vedic hymns. But mind due to its restless naturally puts hinderances to attain this unity, to calm which the meditation of six Shiva Samkalp mantras of Yajurveda has been prescribed. Thus yoga meditation has been taken to its foundation head, the Vedas.

It is absolutely the acumen of Shri Kapoor that Yogic meditation has been connected with some Vedic mantras although there nothing of yoga directly mentioned in these mantras. As such so man and mantras are such so man and mantras are such so man and man are such so man and man are such so man and man are such so man

BOOK REVIEW

other Vedic mantras can be applied for meditational purpose. Trans-

lations of Vedic mantras in English verses deserve appreciation of author's poetic talent. The get up of the book is nice and such shall

be of good use to the English speaking learners of yoga meditation.

Dr. Bharat Bushan

Reflections. Poems by Dr. Trilok Nath Vrajbal: English trans. by Dr. Ravi S. Varma; Published by Parijat Prakashan, Jaipur (1982); pages 48; Price—Rs. 15.

The Reflections is the English rendering by Dr. Ravi S. Varma of Dr. Trilokinath Vrajbal's Hindi poems entitled 'Indu Ek: Vindu Do,'' first published in 1969. It is a collection of poems displaying "the poet's preoccupation with philosophical search." These pieces are marked by high seriousness, sustained thought and vigorous vitality, originality of thought and depth of feeling. Some of the passages recapitulate faithfully the Indian milieu and idiom. For example, the translation of the Hindi proverb—bookhe bhajan na hoj Gopala—is rendered into English with creative fervour:

I am hungry.

Give me bread.

Philosophy cannot sprout

in a hungry dry soil.

The translation not only reproduces the poet's vision and imagination, thought and feeling but also maintains the message and the spirit of the original. For performing such a difficult job Dr. Varma deserves all encouragement and gratefullness. In the translations of poems such as "A Celestial Song," "The creation," "Self-Consciousness," etc. he has tried to attain the heights of Tagore, although much of his translation sounds prosaic and does not recreate the lyrical ardour of the original poems. The translator, it seems, has not adequate knowledge of the English prosody. Nevertheless, Dr. Verma has stuck close to the original and preserved culturally unfamiliar ideas and images of India in a foreign language. Herein lies his contribution. The booklet is not free from the printing errors reflecting upon the

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poor standards of Indian printing industry in general. The English rendering has its own spots of beauty, e.g., in Wisdom:

I am a tattered garment useless;
but don't dispise and discarded me,
In this naked world,
I cover and drape obscenity.
True to my tradition
I will serve you in times of need.
or mark the symbolism of An Inquest:
This splintered twig

falls from the tree.

And on the rest the birds
twitter and sing with joy and glee.
The grass on the earth
asks the heaven;
Why did the twig snap
So easily the relation inviolable?

Dr. R.L. Varshney

6. THE LITERARY ENDEAVOUR published quarterly from Anantpur, under the editorship of Dr. L. Adinarayan of Giriraj Govt. College, Nizamabad and his associates.

A healthy and timely effort the *Literary Endeavour* fulfils a long felt need of standard literary journals in English in India It is a bold step in the right direction. The volume under review contains twelve scholarly essays and one comprehensive bibliography on R.K. Narayan's art and thought.

The first article, "R. K. Narayan's Novelistic Vision—Need for Re-appraisal" by Vimla Rao justifies the need for a Special Number of R. K. Narayan. It surveys in a nut-shell the fresh literary output on and about R. K. Narayan and brings into light his sustained creative energy. It also reviews the latest works of R.K. Narayan and comments on his comic vision

The second article. "R K. Narayan & The Spirit of Place" by

BOOK REVIEWS

M.K. Naik, is another deeply scholarly analysis of Narayan's works with special reference to his regionalism, his Malgudi milieu. Although, as mentioned by Prof, Naik, "It is perhaps an exercise in futility to try to locate the possible origin of Malgudi," yet Prof. Naik has made it really fruitful. His conclusion are not only thought-provoking but also technically and critically sound.

Shyam M. Asnani's article, "The use of Myth in R.K. Narayan's Novels," considers the consistent use of Myth in Narayan's novels. It is an attempt to abondon the trodden paths of literary criticism on R.K. Narayan. Mr. Asnani's essay is full of laboured scholarship and the critical analysis is very sketchy.

The fourth article—"The Apocalypse of the Ordinary—The Comic Myths of R.K. Narayan"—by K. Chellappan—is rich in content and is based on sound principles of literary criticism. The article very well reflects the close study of RK. Narayan's works. But it is full of grammatical pitfalls and lacks the coherence of a good composition.

The fifth article, "Levels of Irony in the Short Stories of R.K. Narayan", by P.C. David and S.Z.H. Abidi is a specimen of original approach to R.K. Narayan's use of irony in his short stories. It aptly illustrates, "Irony in Narayan stems from his workmanship and vision, and not from the selection of themes"

O.P. Bhatnagar's Love, Non-violence and Freedom in Waiting for the Mahatma" tries to study the Waiting for the Mahatma as an exploration of the Gandhian ideology of love, non-violence and freedom. Mr. Bhatnagar acts as a defence counsel for Mr. Narayan on a point which needs no defence despite Mr. Keith Garebian's complaint of contradiction. The article has literary merits of a high order and the conclusions have been arrived at by a thorough study of Narayan's short stories.

The seventh article—"The title of R.K. Narayan's the English Teacher, by K.S. Ramamurti explicates the symbolic and suggestive nature of the titles of the novels by R.K. Narayan in general and of The English Teacher in particular, proving that the novel is not merely the story of Krishnan, the individual but that of an English teacher, and that Krishnan is one what Narayan had wanted to be. In his brilliant

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analysis, Mr. Ramamurthi has tried to relate the title to the themethe novel, yet he has only poured the old wine into new bottles. We compared to the work of S.C. Harrex and Dr. James Dale on the samplect, Mr. Bhatnagar's work seems somewhat shallow.

The eighth article, "Gandhi and R K. Narayan" by H.L. Agnihotries to show the impact of Gandhi on R.K. Narayan. Many of Agnihotri' sconclusions are challengeable and whether full justice been done to Gandhism is also questionable. However, Mr. 0: Bhatnagar's, "Love, Non-violence and Freedom" bridges the gulf. In the articles may be read together.

O.P. Mathur's study of the *Guide* in cultrual ambilance explose R K. Narayan's Indianness without properly defining and explicating Indianness. K. Veknkata Reddy estimates R K. Narayan's language at technique in the *Guide*. His article lacks compactness and tries to properly down only a few astray ideas.

R. Rao's, "God-consciousness in The Guide and Sidhartha" a good piece of descriptive criticism and offers fresh insights throw brief comments. R.A. Jayantha's article does not digest properly very thing eaten. The author has tried to refer to the Brahmsus without a thorough assimilation of it. Yet the article is worthy reading for its originality and literary value.

The most useful part of the journal is the Bibliography® R.K. Narayan complied so painstakingly by Sham M. Asnanid Rajasthan University. It will prove to be of immense use to the research scholars working or desiring to work on R.K. Narayan.

On the whole the journal sustains and keeps up a lively awareness of modern creative trends and critical approaches to literature. The editors really deserve congratulations on doing so nicely a very good work indeed.

Reviewed by Dr. R.L. Varshney Gurukula Kangri Vishwavidyalaya Hardwar

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THE VEDIC PATH the quarterly journal of Vedic, Indological and scientific research is being sent to you as a complimentary copy. This Vishwavidyalaya has revived in 1976 the old tradition of popularising and propounding the Vedic culture to the English speaking intellgentia of India and abroad which it originally started in 1906. You being a lover of Indian Culture, it is hoped, will certainly patronise and encourage such a publication. Hence we appeal to you to be a regular subscriber and get your library, institution also on our mailing list. Please send subscription to the Registrar, Gurukula Vishwavidyalaya Hardwar, India, by M.O. The rates of subscription are as under:—

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Editor
"Vedic Path"

Gurukula Kangri Vishwavidyalaya
HARDWAR, India.

Ten Principles of Arya Samaj

- 1 God is the primary source of true knowledge and of all that is known by its means.
- 2 God is Existent, Conscious. All betitude, Formless; Almighty, Just, Merciful, Unbegotten, Infinite Unchangeable, Beginningless, Incomparable, The support of all, The lord of all, All pervading, Ommiscient and Controller of all from-within. Evermature, Imperishable Fearless, Eternal, Holy and Creator of Universe, To him alone is worship due.
- 3 The Vedas are the scriptures of all true knowledge. It is the paramount duty of all Aryas to read them, to teach them, to hear them, and to recite them.
- 4 All persons should ever be ready to accept truth and renounce untruth.
- 5 All acts ought to be performed in conformity to Dharma i.e. after due consideration of right and wrong.
- 6 The prime object of Arya Samaj is to do good to the world is to ameliorate physical, spiritual and social standards of all men
- 7 All must be treated with love, justice, righteousness and with due regard to their merits.
- 8 Ignorance ought to be dispelled and knowledge be disseminated.
- 9 No one should remain content with his or her own well-being but on the contrary should regard his or her well-being in consonance with the well-being of others.
- 10 In matters affecting well-being of the society in individual should subordinate his or her personal likings; while in matters affecting him or her alone he or she could enjoy in freedom of action.

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Gurukula Kangri Vishwavidyalaya HARDWAR, INDIA

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Editorially Speaking

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Indian Scriptures Prohibit Early Marriages

Vedas being the eternal guides to humanity in all walks of life, the concept and function of marriage has naturally come under their purview. The topics like age, family, physique and nature of the bride and bridegroom, their willingness, residing place and duties towards each other and the offsprings have all been discussed exhaustively. Looking for the prescribed age of marriage we find the Rg Veda 2/35/4 mantra mentioning, "the girls of 20 to 24 years accomplished with good education and vows of Brahmacharya win to us (the bridegroom) who are one and a half or two years older than her and have attained the complete knowledge, discipline of Brahmacharya and good merits and are in blooming youth, in marriage according to their choice, like the river waters which go to the ocean."

Here a reference from the lawful authority Manusmriti 3/2 is also worth quoting which dictates, "After completing systematically the study of 4 Vedas or 3 Vedas or 2 Vedas or one Veda with observance of the discipline of continence and strictly having observed the rules and practice of Brahmacharya without any failure the man and woman enter into the life of householding affairs."

The above two dictums make it crystal clear that Indian scriptures strictly prohibit the marriages between the immatured personalities before the observance and completion of the Brahma-

(IV)

charya upto 25th year of age. The other scriptures also follow the same basic trend of Indian culture.

Inspite of the above, the unignorable fact exists from the past several centuries that the marriage of early age persons are held in some backward and illiterate groups which is no doubt a great social evil. It is anti-Vedic culture. Like every evil, the evil of child marriage also came into existence and developed under the duress of circumstances. History is evident, their used to come during the middle ages invaders from central Asia to loot the riches of India. Soon they were tempted to establish their kingdoms.

As no woman-folk came with the invading armies who after remaining in India naturally felt need for sexual gratification and marital relations for which the easy adopted course was to take possession of the unmarried girls by force from their parents. Such a state of snatching the girls from parents by the invading soldiers went on from time to time for centuries and the helpless people were compelled by these circumstances to ignore the cultural ideal age of marriage and adopted the practice to get their girls married at the earliest possible age in order to save them from the invaders because there were few chances for the married woman to be possessed by them. The evil of child marriage went on developing as an easy way but the educated intelligentsia never followed it and now it is mostly over.

Customs, however absured may be, persist and resist extinction giving rise to some sort of taboo and this is still there in a few people belonging to the backward tribes. They observe child marriages. Such people are neither aware of the present day negative aspect of the early marriage system nor do they know the Vedic cultural viewpoint. Hence reeducation of these people on the evil, uselessness and Vedic prohibition of early marriage is still the social need of the day.

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Prithivi Sukta

Dr. Satyavrata Siddhantalankar *

The Earth as Mother

The Prithivi Sukta a Chapter of the 12th Kand of the Atharva Veda, deals with the Earth (Bhoomi) as our benefactress. Man from the beginning of history has his social and cultural roots grounded in the Earth he associates himself with his birth. He praises the hills and the lakes, the rivers and the forests he has grown up with. This is his motherland, and his home in that land is his 'home, sweet home, there is no place like home'.

The Sukta reminds one of the feelings one develops with one's Motherland. Out of such emotions spring forth the songs as 'Vande Mataram'—the national song of our motherland—India.

Here is what the Atharva Veda says about the earth—one's motherland—or the land of the state-Rashtra one belongs to. Consequently, some have styled it as a Rashtra Sukta.

सत्यं वृहत्, ऋतं उग्रं, दीक्षा, तपः ब्रहम, यज्ञः पृथिवीम् धारयन्ति । सा नो भूतस्य, भन्यस्य पत्नी, उरुं लोकं पृथिवी नः कृणोतु । । १ । ।

Truth which by its very nature is great', Righteousness which

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by its very nature is irresistible, Devotion or Devotedness, Hard labour or Perseverance, Determination to be great, but all the same willingness to sacrifice one's narrow interest these are the virtues that sustain the Earth or a State. 1.

असंबाधं बध्यतः मानवानाम्, यस्याः उद्धतः प्रवतः समं बहु । नानावीर्याः ओषधीः या विभर्ति, पृथिवी नः प्रथतां राध्यतो नः । । २॥

Let the Earth inspire the intelligence of men to rend asunder the obstacles that obstruct their ambitions to level down her unevenness in the from of high and low surfaces, even though there be abundance of smooth planes. The Earth bears herbs of various virtues. Let the Earth spread out for us and fulfil our needs. 2.

> यस्यां समुद्रः, उत सिन्धुः ,आपः, यस्यां अन्नं, कृष्टयः संबभूवुः । यस्यां इदम् जिन्वति प्राणत् एजत् सा नो भूमिः पूर्वपेये दधातु ।। ३।।

On whom rest the ocean, the rivers, the waters of wells, the tanks and the lakes; On whom grow grains and other agricultural produce; On whom exist all that breathe and move—let the Earth place us also in the hands of the Lord who has already granted protection to those who deserve it, even before they are born. 3.

यस्याः चतस्रः प्रदिशः पृथिव्याः, यस्यां अन्नं कष्टयः संवभूवुः । या विभित्तं बहुधा प्राणत् एजत् सा नो भूमिः गोषु अपि अन्ने दधातु ।। ४ ।।

West, the North, and the South; On whom all grains and agricultural proudce grow; who bears the innumerable beings that breathe and move; Let that Earth place us in the midst of plentiful lands growing food and kine yielding milk. 4.

यस्यां पूर्वे पूर्वजनाः विचिक्रिरे यस्यां देवाः असुरान् अभ्यवर्तयन् । गवाम् अश्वानाम् वयसः च विष्ठा भगं वर्चः पृथिवी नो दधातु ।। १,।।

The Earth, on whom people in olden times attained achieves ments; the Earth in whom the divine forces defeated the evil ones; the Earth where the kine, the horses, the birds found their habitate that Earth grant us fortune and brilliance. 5.

PRITHIVI SUKTA

विश्वंभरा वसुधानी प्रतिष्ठा हिरण्यवक्षा जगतः निवेशनी । वैश्वानरं विभ्रती भूमिः अग्निं इन्द्र ऋषभा द्रविणे नः दधातु ॥ ६ ॥

Fulfilling the needs of everyone, holding within herself all kinds of riches, firm and stable, containing gold in her entrails, repository of all that moves and has its being, bearing fire within which is useful for the whole of mankind, let the Earth, whose Lord is Indra, assign us wealth. 6.

यां रक्षन्ति अस्वप्नाः विश्वदानीम् देवाः भूमिं पृथिवीं अप्रमादम् । सा नो मधु प्रियम् दुहाम् अथो उक्षतु वर्चसा ।। ७ ।।

The divine forces sleeplessly and ceaselessly protect the Earth who gives to the world all that she has; Let the Earth yield us honey and all that is dear to us and then saturate us with grandeur. 7.

या अर्णवे अधि सलिलं अग्रे आसीत्, यां मायाभिः अन्वचरन् मनोषिणः। यस्या हृदयं परमे व्योमन् सत्येन आवृतम् अमृतस्य पृथिव्याः। सा नो भूमिः त्विषिम् बलं राष्ट्रे दधातु उत्तमे।। द।।

The Earth was in a quasi—liquid state in the beginning of creation surrounded as she was by ocean in all directions. This was followed by the skilful (divine forces), by various devices and (she came to the present solid state). The immortal heart of the Earth covered with the Truth rests in the highest firmament. Let the Earth instal us in state (government) of splendour, strength, and highest good. 8.

यस्यां आपः परिचराः समानीः अहोरात्रे अप्रमादं क्षरन्ति । सा नो भूमिः भूरिधारा पयः दुहाम् अथो उक्षतु वर्चसा ।। ६ ।।

The Earth whereupon the waters spread everywhere in the form of wells, lakes, and rivers, and flow without cessasion equally everywhere, day and night; let that Earth with abundant streams, also of milk, may now saturate us with grandeur. 9.

याम् अश्विनौ अमिमाताम् विष्णुः यस्याम् विचक्रमे । इन्द्रो याम् चक्रे आत्मने अनिमत्रां शचीपतिः । सा नो भूमिः विसृजताम् माता पुत्राय मे पयः ।। १० ।।

The Earth who is measured by day and night in whom the

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sun overstrides her movements, who has been rendered free from enemies by Indra—the Lord of Action, let that Earth release us water and milk as the mother does to her children. 10.

गिरयः ते पर्वताः हिमवन्तः हिरण्यं ते पृथिवीं स्थोनम् अस्तु । बभ्रुं कृष्णं रोहिणीं विश्वरुपां धुवां भूमिं पृथिवीं इन्द्रगुप्ताम् । अजीतः अहतः अक्षतः अहम् अध्यष्ठां पृथिवीम् अहम् ।। ११।।

O Earth! Let thy hills, snowy mountains and forests be pleasant; let me unconquered, unwounded, and uninjured-stay on and inhabit the Earth protected by Indra— the Lord of Supreme Strength, the Earth of multiple hues and colours— brown, black and red, the Earth who is steady and spread far and wide. 11.

यत् ते मध्यं पृथिवी यत् च नभ्यं याः ते ऊर्जः तन्वः संबभ्वुः । तासु नः धेहि अभि नः पवस्व माता भूमि पुत्रः अहम् पृथिव्याः । पर्जन्यः पिता स उ नः पिपर्तुं ।। १२ ।।

O Earth! whatever thou containest in thyself, in the centre of thyself, whatever grows out of thyself— from out of thy body— set us in those surroundings. O Earth! purify us. O Earth; thou art my Mother, I am thy son. The cloud that drenches the Earth with rain so that there be plenty of growth is my Father. Let him also protect us. 12.

यस्यां वेदि परिग्रहणन्ति भूम्यां यस्यां यज्ञं तन्वते विश्वकर्मणः । यस्यां मीयन्ते स्वरवः पृथिव्यां ऊर्ध्वाः शुक्लाः आहुत्याः पुरस्तात् । सा नो भूमिः वर्धेद् वर्धयमाना ।। १३ ।।

The Earth on whom, the experts in all skills, surround and enclose the sacrificial altar; the Earth on whom the skilful extended the Yajnya far and wide; on whom they set up according to measurement posts high and bright before the beginning of oblations; let that Earth increasingly make us great. 13.

यः नः द्वेषत् पृथिवी यः पृतन्याद् यः अभिदासात् मनसा यः बर्धन । तं नः भूमे रन्धय पूर्वकृत्वरि ।। १४ ।। PRITHIVI SUKTA

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Whosoever hates us, O Earth; whosoever marches armies against us, whosoever tries to destroy us in mind or tries to kill us in body, O Earth exterminate him for us, because you act before the other acts. 14.

त्वत् जाताः त्विय चरन्ति मत्योः, त्वं विभीष द्विपदः चतुष्पदः । त्व इमे पृथिवी पंच मानवाः, येभ्यः ज्योतिः अमृतम् मत्येभ्यः । उद्यन् सूर्यः रिष्मिभिः आतनोति ।। १५ ।।

All mortals—bipeds and quadrupeds—are born of thee move about on thee. Thou bearest them and sustainest them. O Earth; all these manifold mortals for whom the rising sun with his ray extends his immortal light are thine. 15.

ताः नः प्रजाः सं दुहताम् समग्राः वाचः मधु पृथिवि धेहि महयम् ॥ १६॥

Let the united voice of all the creatures yield one thing for all of us; O Earth; give us sweetness of life, like the sweetness of honey. 16.

विश्वस्वं, मातरम् औषधीनाम्, धुवां भूमिं पृथिवीं धर्मणा धृताम् । शिवां स्योनाम् अनु चरेम विश्वहा ।। १७ ।।

The Earth owns all; she is the progenitor of medicinal herbs that heal; though rotating she is fixed; she is maintained by the basic principles that uphold society; she administers to our well-being; she is so pleasant. On the Earth we move about who has the potentiality even to destroy all that exists upon her. 17.

महत् सैधस्थं, महती बंभूविथं, महोत् वेगं: एजयुः वेपयुः ते । महात् इन्द्रः रक्षति अप्रमादम् । सा नी भूमे प्ररोचयं हिरण्यस्य इव संदृशि, ना नः द्विश्वतं कश्चनं ।। १६ ।।

Great is thy force, great trembling and great thou becometh. Great is thy force, great trembling and great quaking. Only the greatness of Indra—the Almighty Supreme Being—working ceaselewith the protect thee under these conditions. O Earth; make us shine us. 18.

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The devotee, seeing the vastness of the Earth, and she being fixed and stationary inspite of being shaken, off and on by earthquakes, is lost in the admiration of the Lord Indra—the Almighty Supreme Being—who can work such a miracle as upholding the stupendously vast Earth in empty space without falling and going to pieces. It is the poet's imagination where physics feels shy to tread.

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A Prayer

औरम्, बिश्वानि देव सवितु दुरितानि परासुव। यद्भद्र तन्न आसुव।। य॰ २०/३

Oh Lord God, Creator of the universe (and Source of all great power), of Holiest nature (and dispenser of true happiness), be gracious, we beseech Thee, to dispel all our miseries (vices and evil propensities), and to bestow upon us what is good, (such as virtuous tendencies, inclination to do benevolent deeds and a righteous disposition).

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Science and Spirituality

Dr. B. D. Dhawan

Science primarily deals with the unveiling of the hidden depths or secrets of the physical nature. In other words, it is basically concerned with an indepth study of disciplines relating to instrumental values. It is also real knowledge and not error or falsehood. It aims at knowledge of the highest reality even though in a partial or imperfect manner. On the contrary, Spirituality or Spiritual Science explores the mystry enveloping around the imperishable Being and its supreme objective is to understand the nature of the supreme good.

- In fact, religion, as such, constitutes the lower aspect of Spintuality and can, in no way, be called the Science of Religion. Basically speaking, religion has two phases or stages—lower and higher. In Sanskrit, the former is called as 'Matam' and the latter as 'Tattavam'. 'Matam' means an opinion, thought or a belief while 'Tattavam' signifies truth or reality. The lower stage is merely ethnical and pertains to a specified racial, linguistic or any other such group. All our so-called religions like Hinduism, Mohammedanism, Christianity etc. fall within this category. This, in fact, represents only the Socio-political aspect of religion and remains far down below the realm of Spirituality.
- 3. Critical enquiry into the validity of any thing makes our approach

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- essentially scientific. In India, the great seers and thinkers have always not only themselves delved into the real aspect of the Supreme Truth; but also encouraged any such rational and well based enquiry so much so that even the wisdom contained in our oldest and age-old respected scripture called Veda has never been accepted on its face value. Ethnical religion or 'Matam, without 'Tattavam' (the basic Truth) leads to often seen experienced violence, bigotry, riots etc. Hence, Spirituality, par excellence, does warrant ignoring of mere Opinions (Matam) and fundamentally encourages exploration of Real Truth. This methodology inherently constitutes scientific investigation and critical scrutiny. The same has always held ground in India ever since the inception of the Veda nearly five thousand years ago.
- Essentially speaking, the scope of science as such is restricted to the physical phenomena and the knowledge based on physical data. Last answer to all physical investigation in the world is that a 'particular factum is not known'. The physical science has its obvious limitations and through its agency, the man can both destroy the world as well as save desires. However, in utter contrast to the physical world profound dimensions do remain for exploration within the human being himself. The upanishadic seers turned their search light of investigation on the inner self of man which is beyond the physical level. These rishis, therefore, focussed their penetrating thought so as to gain insight into the true nature of man which in fact, constitutes his superconscious Being. There can definitely be a non-physical science as well— a science based on fact that can be scrutinized on the basis of truth. In any scientific study, there is possibly no scope for laying down any preconcived dogmas. It is under this basic concept that we, the Indians, have even scrutinised the Vedas so as to have a real comprehension about the Imperishable Being. Sri Rama Krishna Paramhansa, therefore, rightly said that the Vedas do not contain God; but they only supply information about God. The unequivocally Munoakopanishad (1. 1. 5.) also, inter-alia, lays down that all the Vedas constitute lower knowledge of 'Apra Vidya'. It is only through the higher knowledge or 'Pra Vidya' that attainment of the knowledge of the 'undecaying person' becomes possible. Thus, self-realization is not attainable from books; but by our own experience and search. Knowledge of the Self within us is very subtle and fundamentally a truth

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vledge a truth hiding in the man himself; but much beyond all the sensory level. Ipso-facto, the positive sciences have no authority in the super-sensual field of experience. They over-reach themselves when they pronounce Judgements on subjects like soul and God. They may, and often are, competent to provide hints and suggestions; but the enquiry itself is the concern of another science, the science of religion or spirituality as such. As religion, this science discovers the truths of the inner world and fosters the same discovery by others, As philosophy, it synthesizes this science of the inner world with other sciences of the outer world, to present a unified vision of total reality, and to impart to human life and character depth of faith and vision alongwith breadth of outlook and sympathy.

- 5. A belief is true if it has stood, and can always stand, the test of experience, and not because it has been said by man or written in a book. The essential spiritual truths possess universal validity as they are verifiable by all men. Such truths are far different from the private beliefs of an individual or a group, a sect or a church; held with all, emotional intensity and projected for other people's acceptance with equal fervour. Such beliefs cannot claim 'the greatest reward' because they have not paid the heaviest penalty' involved in being subjected to the rigorous scrutiny of reason and being thrown open to universal verification. Thus, personal experience or Anubhava is the test of religion (Anubhava 'vasanam iti dharmah).
- Behind every religion, there is at least one truth. Choosing of a particular religious philosophy is just like choosing a food of your taste and liking from a dining table on which a number of dishes of various kinds have been laid out. We cannot say that dishes which do not meet our taste are poisonous and thus condemnable. In fact, the science of food is nutrition. So long as any particular type of food suits us and gives the requisite calorific nutrition, that food is good enough. Similarly religion or spirituality moulds and formulates our character and originality. Thus, the scientific dimension of religion in us is as to how far, we are spiritualistic or have recorded mortal and also infinite based on a finite human foundation. This surmise is fortified by the following Vedic pronouncements:

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(i) Srnvantu Visve amrtasya putrah,......

(Rv.x.13.1, Yv. XI.5)

"We are all the otf-springs of the self-same Immortal Being." A displace on an engagement convocar They may, and often are, competent to smooth only on

(ii) Veda ham etam puruhrm mahantam. At 300 (2006) 2006 Aditya-varnam tamasah parastat. Tam evam vidvan iha' mrtah bhavati. Na' nyah pantha Vidyate' yanaya.

This stanza also occurs in the Taittiriya Aranyaka (III. 12. 16.) earlier and Svetasvatara Upanishad-III. 8. with minor variations.

"I know this Great Person of golden hue who is beyond the periphery of ignorance. Only by knowing Him, one can transcend death. There is no other path leading to the attainment of liberation." the storage engine of mental transfelo. We see

(iii) Yo savasau purusah, so' ham asmi.

(Isa Up.16)

Jugaca Saladata "He who is yonder, yonder Person that also am I"

(iv) Atmanam ced vijaniyad ayam asmiti purusah. tenediction consists of longuage

Brhad-aranyaka Upanishad vi 4.12

7. We must experience that we are really the veryself, and that we are neither the bodily nor the sensuous, nor the intellectual, nor the emotional vestures; that we are in our essential nature entirely identical with the pure Self.

The above stanzas do amply bring out that the Man, in his inherent nature, is infinite though he perceives himself finite when he looks through his physical organism. Man, the unknown, has infinite dimensions. Thus, the science of religion does envisage his immense spiritual growth. Various kinds of sacramental rituals undertaken by us are only useful if we grow-spiritually as a baby grow physically from the time of its birth till he attains full youth. We must, therefore, have a penetrating peep unto ourselves and question ourselves if at all we have grown spiritually through the passing by of years H

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and years of our precious, but all the same, strictly limited span of life. For growing spiritually, universal love for all creatures has supreme value. A true spiritual aspirant should permit his love for his fellow beings to go beyond his physical, ethnical, racial and spatial limitations. To attain to the dizzy heights of Atmaic experience, the aspirant must cross over all physical bounds or restrictions. Our physical frame is only the base and not our master. We should, not permit this horse to ride on us. Rather, we should, very appropriately, ride the horse. Thus, in the final analysis, the science of religion does envisage our spritual growth, fulfilment of ultimate and supreme objectives of life, expansive attitude, universal love, feeling one with millions and millions of our fellow beings. "Love thy neighbour as thyself" should become a living faith and a practical entity in our life, lposo-facto, ethical and moral values have vast dimensions in the form of human evolution culminating in perfect psycho-social fulfilment of basic human objectives. The science of human possibilities essentially goes much beyond the psychic and intellectual levels. We must grow from our intellectual to spiritual heights so that we may not remain only as learned vultures with a vigilant eye focussed on mundane gains or the meat below. As our organs, the mind, intellect are subtler than the body, similarly our psyche or the soul is subtler than all of them. In fact, the Atam in us constitutes, in a way, the nuclear energy in man. This spiritual energy in us can definitely control and overcome the base feelings of hatred, violence, greed, anger, lust, delusion, ego etc. Let us, therefore, cultivate an earnest determination in us to rise to our supramental existence. The upanishads do point out that God is more manifest in the soul of man than in world outside. They therefore, demand a conversion of the spirit on itself or the inversion of the natural outward orientation of our consciousness, so as to lead a life of introverion, perfect catharsis from sins, a spirit of humbleness and a life of tranquility, truth, penance, insight and right pursuits.

All this seems evidently difficult so long as we are hesitant and fearful to develop the faith unto us that metaphysically upright life is uniquely superior to the life of action. As soon as this conviction lands on us, we start enjoying such a sublime life as a child riding a horse starts enjoying the ride, the moment he

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gives up the fear and learns the art of horse-riding. Thus, the science of religion and the physical sciences have essentially a complementary character. Both inculcate a ceaseless pursuit of truth. Hence, we must infuse into our lives a comination of the basic spirit of both the physical as well as spiritual sciences. In case, we shall do so, we are bound to soon discover in ourselves tremendous spiritual energy. Our approach to spirituality should, therefore, necessarily and fundamentally be sincere, purposeful and rational. The Absolute Truth is one, but the approaches are different as very pertinently been stated in the Rig Veda (1.164.46) in the following words:

Ekm sad vipra bahudha vadanti

(A verse with similar significance is found in Yajur Veda-32.1.)

"O God: though you have always been one, the sages have called you by many names."

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Religion and Mental Health

Dr. V. N. Rao *

R. Parathasarthy *

Religion plays an important role in day to day life. The process of human growth and development - birth, entry to the school, puberty, occupational life, marriage, mothering, fathering, child bearing, old age and death - is inextricably intertwined, with certain elements of religion. In fact, in most of the Indian families, the values, beliefs, rituals, and other activities pertaining to religion determine the course of daily activities of living.

The food habits, dressing, personal hygiene, social life and family expectations are coloured by one's religion, Religious doctorines and epics contribute significantly towards the formation of ways of life and goals in life, considering all permeating nature of religion in human life, the health professionals, specially, the mental health scientists need to have dispassionate analysis of the impact of the forces of religion on one's mind and body, health and ill-health, harmony and disharmony and happiness and unhappiness.

A lot is said and written about illnesses both physical and in addition to other factors, they emphasize on the role

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played by superstitious beliefs, unhealthy notions about religion, excessive emphasise on religious rituals and wastage of human resources in certain religious ceremonies and functions in the process of causation, perpatuation and determination, of mental health problems. No doubt, these factors could be proved by scientifically validated studies. But, it is important to note the commonality understanding of the elements of religion by human beings. To use the modern analogy, the scientific discoveries and inventions, for example, atomic energy, can be used or misused. There is no point in finding fault with scientific work. Similarly, religious values can be misunderstood and misquoted. In such cases, devastating results are inevitable. But the proper understanding and practice of religion leads to positive outcome.

That is a convergence of the findings of the researches in regard to mental health aspects and the great truths propounded in our ancient literature. To explain this, one can take the issue of level of expectations in human life. The modern literature on mental health has to its credit, a lot of scientific studies to prove that "Unrealistic expectations" always lead to mental health problems. It may be from parents, employees, teachers, partner, or anybody connected with individual's life. Even a cursory glance at the research studies in mental health reveal that children, adolescents, adults and old people cause multifarious problems to themselves as well as others. Because of unreasonable expectations, some become anxious, some become depressed and some others get mentally upset. These mental abenations have the roots in excessive desire, pathological attachments, never ending and ever increasing expectations. Based on these studies, the mental health approach to the parents and others is dedonot entertain unreasonable expectations". This is one of the many examples taken for this? purpose; and a manage characteristic and and and an and a country of the

The scientific truth is well emphasised and explained in our scriptures. No religion tells to expect too much of others. For instance, Bhagavat Gita, goes to the extent of advocating the fact that "nishkama karma" is the real means to Happiness. Man should be engaged in useful activities. He should never be idle. But the moment he expects the fruits of actions, he sows the seeds of frustration, rejection, disappointment and dejection in life. Like this,

RELIGION AND MENTAL HEALTH

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many instances can be quoted from other religions also. The point to be arrived at here is that "the ways to promote our Happiness are well brought out in our religious, literature". What is required is identification of these values, simplification of the message, propagation of truth and making these truths as part of life.

Similarly, too much attachment to anybody or anything is found to create mental health problem in our life. It may be too much desire for material things or family members/relatives/friends. In the event of loss or death, it produces immense feelings of manual "aches and pains". This has been proved by different studies conducted in Western and Indian settings. The therapeutic approach followed in mental health is based on above said principles and accordingly, the clients are advised to suitably give up the excessive attachments. When one goes through the religious literature, this truth becomes evident. Buddhism goes to the extent of propagating that "desire is the root cause of human sufferings". The guilt ridden mind produces hallucinations, delusions and illusions in the day to day world. It is easy to arrive at this observation, if, one makes an attempt to go through the Case Records of the mental patients. It is interesting to note that scriptures always emphasize that the people should keep themselves free from evil thoughts and guilt feelings. If such things are not kept away, it will slowly "swallow" the man. This is what happens in Psychiatry. The people filled with guilt feelings go into inextricable depression, often entertain suicidal ideas and commit suicide occasionally. Even, otherwise, his inner fear pricks him so much that he almost dies everyday psychologically.

Many of our views are shared and shaped by religious beliefs and practices. Wheather one is vegetarian or non-vegetarian is determined by religious practices. Similarly, if one's religious belief gives him additional strength to mental faculties, he feels secured and confident in facing the realities of life. The critical moments in losses and death of loved ones need not create the feelings of Pessimism and helplessness, if one feels the invisible support of the Almighty.

These are all some of the parallels that could be drawn between the truth depicted in religious writings and findings of the mental health scientists. In fact, mental health education in its real sense,

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will be nearer to moral education which alone will pave way for prevention of many of our deviant thinking, feelings and actions, promotion of joy and happiness, development of helping nature and noble ideas in our minds. True religion and its preachings and practices will become the sole means of achieving peace, tranquility and heights of happiness in our life.

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Identity of Three Systems of Hindu Philosophy based on Vedas

... TO SIMISOS SECTION — S. V. Ganapati

The Vedas were the earliest contributions to a knowledge of the world, its source and sustenance. They do not have the appearance of an enquiry, as the later six darsanas have, where the mind attempts to find the source of its experiences and knowledge. On the other hand, they are the inspired utterances of rishis of yore who intuitively assumed a Supreme intelligent presence who initiated and guided the destinies of the world.

This traditional knowledge was disseminated orally through long periods of time and at some stages these utterances were given effect to in the shape of yagna rituals. The Brahmanas understood accordingly. This blind mechanical routine, although accompanied thinking people, which resulted in stressing the knowledge part of the Vedas in the shape of Aranyakas and Upanishads.

Still later when Buddhism, considered by some as an atheistic had captured the imagination of the people of India and

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had also spread to near and far east countries and then, in course of time, had degenerated to utterances of some slogans as a mark of faith, a fresh impetus was given to the revival of Vedic faith by Gandapada and his disciple Govindapada, who gave a concise interpretation of the Vedas and Upanishads in the form of Brahma Sutras. These laid the foundation for the three systems of faith from the three great exponents Sankara, Ramanuja and Madhava,

Sankara's advaita interpretation of the Vedas i.e., "not two realities but one", does not deny the miniature aspect of the Supreme Being as man, through whom alone his own presence is revealed. He reveals the world to the creatures through their sense-organs as perceptions by illuminating them, which we call individual consciousness or Atma, Soul, or also "I". This "I" however is not the differentiating entity "Mind". The latter is just an adjunct of "I" which is an individual aspect of the collective "I's". Anyhow, man, strung like a bead to a chain like "I", is not denied, whether considered is part of a whole or as a separate one.

Ramanuja came several centuries later by which time a section of the people was ripe for a change in faith, in the natural course, gave a twist to the advaita concept, that God and man represented a sort of duality or qualified monism. Earlier the Alvas of South India poured forth their praises to God in their pasurams, as the sole male principle, all others man or woman being conceived as the female principle. Subject and object i.e. God and his manifestations stands in this eternal relationship.

Ramanuja is the greatest social reformer of modern times. Out of his compassion to the masses of people and zeal to uplift them, he announced the secret mantra "Narayana" meaning that the man is the vehicle of God from the house tops, ignoring the warning of his guru and literally breaking his word to him, not to divulge the sacred mantra. He then pacified his Guru by telling that it was better for one man to court any consequence, if only large mass of people would be redeemed. This attitude endeared him to the hearts of the people.

Madhava, a strict orthodox brahmin appeared a century of so later and gave a further twist to the concept of the relationship between God and man, by declaring that they are two realities, so

IDENTITY OF THREE SYSTEMS

Dr. Pari S. Farma

introduction

must go together for all time. The one cannot get on without the other. Then why not bluntly call a spade "Spade".

We see then that all the three schools admit of a Supreme intelligence and his manifestation as man. The difference in the concepts or interpretation arises only in naming the relationship between them. The advaita school prefers to call man a miniature of the Lord. The Visishtadvaita school chooses to see the male-female principle embodied in them. The dvaita school sees them as master and servant. There are no fundamental differences among the three faiths for arguing. Finally we must also realise that the differing ideas come to us from one and the same God giving us the freedom to accept any one of them.

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We say then that all the three schools admit of a Supreme

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Translation of Poetry : Principles and Problems

Dr. Ravi S. Varma *

Introduction:

Translation of a literary work is a difficult art because ideas can be translated but not the words and their associations, but the translation of such works is as old as original authorship and has a history as honourable and as complex as that of any other branch poem is an amalgamation of poetry is all the more elusive because a style, To Victor Hugo a translation in verse seems something absurd and impossible. Heine condemns it as strawplaiting sunbeams. But we must remember all translation is a compromise — the effort to and that translation is the best in which the illusion is most complete and the idiom least suggestive of translation. The prime merit of words and thought. It need not be literal and exact but must

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TRANSLATION OF POETRY :

attempt at capturing the spirit of original. In the words of Tytler a good translation is one in which the merit of the original work is so completely transfused into another language, as to be as distine tly apprehended and as strongly felt by a native of the country to which that language belongs, as it is by those who speak the language of the original work.

In this paper we propose to discuss some principles of translation of poetical works and the problems involved in the process.

The Principles

The principles of translation are heterogeneous and no universally accepted principles exist because the persons competent and capable of formulating them have not seen eye to eye in this matter. However, Tytler's 'An Essay on the Principles of Translation' is the first work which systematically discusses the principles of translation of poetry. He enunciates the following three principles:

- (i) The translation should give a complete transcript of the ideas of the original work;
- (ii) The style and manner of writing should be of the same charactor with that of the original;

and

(iii) The translation should have all the ease of original composition.

To be able to give a cemplete transcript of the ideas of the original work, the translator must have an equal command of the two languages, better if he is more proficient in the target language. A word in one language seldom has a precise equivalent in another one; therefore, the translator should endeavour to enter the spirit of the original rather than render word for word for in that case the result will be uncouth. He should also refrain from altering anything in order or wording for then he will be departing from the function of a translator. Ben Jonson's translation of Ovid's Metamorphoses and Fanshaw's translation of Pastor Fido meticulously follow this principle. They read like the original. Praising the latter, Sir John Denham says:

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They but preserve the ashes, thou the flame True to his sense, but truer to his fame.

The second principle stresses the need for absorbing the style of the original because forgoing the style for the sake of exact rendering of the idea of the original is not acceeptable to many. In poetry words, meter and style contribute to the perfection of the poetic emotion and it is difficult to render them in another language. It is why Dr. Johnson says that poetry cannot be translated. Voltaire also holds the same view and asks 'can you translate music? But poetry has been translated because those who cannot approach the original feel amply rewarded with a near substitute. The translator should carefully reconstruct the spirit of poetry in another language. He can take some liberty in conveying the sense but need not paraphrase it in prose because a prose translation of poetry is most absurd. It is better if the translator himself is a poet in his own language and endeavours not only to say what his poet has said. but to say it as he has said it, Matthew Arnold has rightly said that the style is the expression of the nobility of the poet's character, as the matter is the expression of the richness of his mind. The translator, therefore, should aim to retain every peculiarity of the original, so far as he is able, with the greater care the more foreign it may happen to be so that it may never be forgotten that he is imitating and imitating in a different material. The translator's first duty is a historical one to be faithful. The translator should produce more or less the same effect and give the same delight which the reading of work in origional language would afford any reader familiar with the foreign language. And this peculiar effect of a poet resides in his manner and movement and not in his words taken separately. The translator, therefore, is expected to express the poetic transfusion of a poetic spirit and the ideas and images of the original from one language to another in a form perfectly adapted to the new social and cultural contexts. The translation should correspond with the original in the strength of rhythmic structure, in force of expression, in musical modulation, and in mastery of language-the external charcter of the verse-as well as the rare interior equalities of imagination and of spiritual discern-

Tytler's third principle says that the translation should have all the ease of original composition. It is a very difficult task, consi-

TRANSLATION OF POETRY :

dering the constraints under which a translator has to work. He is not allowed to copy the touches of the original, yet is required by touches of his own, to produce a perfect resemblance. It is much like dancing on ropes with fettered legs. To accomplish this difficult task of fidelity with ease; he must adopt the very soul of his author which must speak through his own organs.

Emphasising the same point Matthew Arnold advises the translator to establish a union with his original; and this union takes place when the mist that stands between the translator and the alien modes of thinking, speaking and feeling gives place to a pure transparency. If a translator fails to do this he is likely to present the original through a distorting medium or exhibit him in a garb that is unsuitable to his character. For the sake of maintaining ease and facility of the original Fitzgerald suggests that the translator must recast the original into his own likeness. The live dog is better than the dead lion.

The Problems:

All translation presents problems which the translator has to resolve satisfactorily if he wishes to pass muster; but translation of poetry where the content and the form are inextricably mingled is a veritable challenge which calls forth an exceptional calibre and talent

Poetry arouses emotions and enjoys a place of prestige among the literary genres, so more creative genius is expected of translator. The problems it presents are multi-dimensional and multi-layered. They involve contact of two languages, the poetic sensibility of the translator, poetic excellence of the original and its creative transference. In this process the translator unconsciously projects his own personality in the translated work. In a way he pours his own wine into the original wares. The translation reflects his genius, craft and personality. This can be seen in the three translations of Homer by Dryden, Pope and Cowper. Rubaiyats of Omar Khayyam have been rendered into Hindi by Keshav Prasad but they widely differ in the choice of diction and the texture of the poem. Compare the following English and Hindi translations

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ave isiof one of Basho's Japanese Hai Ku:

- (i) The ancient pond
 A frog jumps in
 The sound of water-Donald Cone
- (ii) There is the old pond

 Lo, into it jumps a frog

 Hark, water's music I. J. Bryn
- (iii) The old pond
 A frog jumps in
 The sound of the water B lyth
- (iv) Breaking the silence
 of an ancient pond
 A frog jumps into water
 A deep resonance Nobrayuki Yuasa
 (It deiates too much from the original and is tantamount to its paraphrase.)
- (a) ताल पुराना
 क्दा दादुर
 गुडुप
 (Later on he replaced the third line by पानी का स्वर
 but the earlier version remains more effective)
- (b) ताल पुराना निर्वाक-जल थर थर - गहर मेंढक की उबाक।-

-Aditya Pratap Singh

- (c) औह, पुराना गड्ढा-और पानी की अवाज जबिक मेंढक उसमें उछाल मारता है। — Dr. Bharat Singh Upadhyaya
- (d) पुराना ताल मेंढक कूदता है पानी की आवाज। –

- Satya Bhushan Verma

TRANSLATION OF POETRY :

We cannot approach poetry objectively, the subjective element is bound to come and this affects the quality of the translation. As a connoisseur the translator decodes and interprets a poem, absorbs its message and then codifies it in his own language in his own manner. Shelley feels that the original poem just supplies the need (or the central idea) to the translator who invests it with a stem, branches, foliage and fruit from out of his own creative imagination. Dryden calls it imitation. Here the translation becomes a recreation of the original. And as a creative artist the translator has to search for appropriate means to faithfully communicate the spirit of the original poet and vicariously undergo the same experience. His success depends on the degree of assimilation he achieves. He must give a poem for a poem based on the ideas of original.

Poetic language presents another problem because it is marked by imagery, witticism, conceits, splendour, symbolic ruances, and is often suggestive and allegorical. It is difficult to preserve all these niceties of language in translation. The translator must have a keen critical insight and must make a through-going comperative study of the two languages. To reproduce the imagery of the original, he carefully selects words which arouse the same reaction in the reader as the original. Sometimes he translates the imagery literally and at others expresses it as a simile He may also convey the sense in the target language, if the above means do nor come in handy.

Jagdish Savita's translation of Dr. Sudhesh's Hindi poem is nearer the original and yet preserves all the nuances of the language:

बाज कबूतर और कबूतर बाज बने हैं रातों रात अब शिकार के नियम अचानक बदल गए हैं।

- Dr. Sudhesh

The hawks turned doves

26

And the doves hawks

Overnight

The rules of the game

Underwent matomorphosis — Jagdish Savita.

(Here the phrsaes have been used very artistically)

Translation in a related language is far simpler; eg:

वह चिड़िया जो बनाती थी नीड़ प्रति वर्ष मेरे घर में इस बार गई कहाँ?

- Ajeet Kumar

has been translated into Punjabi by Bina Gautam as:

ओ चिड़ी जड़ी बनांदी सी घोंसला हर साल मेरे घर विच ऐस बारी गई कित्थे ?

In U.S.S.R. and China this problem has been solved by the cooperation of a poet/translator and a linguist explains the literal meaning, structure, rhythm and rhyme of the poem and also supplies necessary back ground details. Then the poot makes the translation in his language.

Figures of speech, rhythm and Lyricism also present a problem. However, some translators have been endowed with such fine sensibility that they have beautifully copied them in their translations. Ram Chandra Shukla has translated Arnold's Light of Asia under the title 'Buddha Charita' and has used the same figures of speech as the original and yet his translation reads as an original composition. Mahavir Prasad Dwivedi has used the same metre in his translation of Sanskrit works. Fitzgerald also has successfully maintained the rhythm and lyricism of the original using the same meter. In his Rubaiyats the first, the second and the third lines rhyme together and all the four lines of the quatrain have an equal number

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of syliables. But those are rather exceptions. Generally the metrical translation makes a farce of the original and a rhymed translation is often ridiculous. Very often the translator uses blank verse for his translation because here he can follow the structure, the rhythm and the pauses of the original without slavishly copying its metrical structure. In this English translation of Gitanjali, Tagore has used poetic prose instead of rhymed verse of the original Bengali.

Language is a culture-bound phenomenon. If the two languages have different cultural backgrounds, the translator has to face yet another problem. A word exists in the cultural and historical perspective of the users and a whole tradition is associated with it. Culture lends special signification to words which can be discovered only by extensive reading and critical attention. It is very difficult to find an exact equivalent of a word in another language which has a different cultural background. Here the translator has to explain the cultural significance of such a word in a footnote. Religious custom and ceremonies, poetic fancies, mythological allusions, archtypal images and philosophical concepts also pose a similar problem. In his English translation of Anantamurty's Kannada novel Sanskar, Prof. Ramanujam has not used this word even once, but has translated it as 'culture', 'discipline', 'history' or 'rite' depending upon the context.

The translator has to face two more problems. How far is he free to add something to the original text by way of explanation? Should he imitate the obscurity or ambiguity of the original to be faithful to it? Regarding the first problem Tytler categorically says that if "The superadded idea shall have the most necessary connection with the original thought and actually increase its force". the translator can do so. He also permits him to cut off any idea which is only an accessory and not a principal clause or sentence. Here a translator may exercise his judgement and assume the role of an original. As a rule nothing of real moment be omitted and the additions must be as insignificant as possible, and should in no way obstruct the continuity of the poem.

In the following quatrain, Fitzgerald has omitted the expression 'Paradise where the houries reside and grape wine is which appears in Khayyam's original poem and has added

THE VEDIC PATH

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·glories of this world', but this change does not diminish the value of the translation :

Some for the Glories of this world; and some Sigh for the Prophet's Paradise to come Ah, take the Cash, and let the Credit go Nor heed the rumble of a distant Drum!

In another rubaiyat -

But helpless Pieces of the Game he plays Upon this chequer — board of Nights and Days, Hither and thither moves, and checks and slays And one by one back in the closet lays.

He has beautifully used the imagery of a game of chess instead of a game of puppets of the original.

In his translation of D. H. Lawrence's short poem 'The Breath of Life'. Dinakar has added the following lines:

हरियाली से भरी कोई नर्म टहनी जिस पर पावक का फूल खिला होता है ।

They do not in any way obstruct the flow of the ideas but enhance the beauty of the Hindi translation.

As for the second problem, Tytler says, 'To imitate the obsecurity or ambiguity of the original is a fault. Where the meaning of an author is doubtful, and where more than one meaning can be given to the same passage or expression, the translator is called upon to exercise his judgement and to select the meaning which is most consonant to the train of thought in the whole passage, or to the author's usual mode of thinking, and of expressing himself.

Style of a poet presents another problem in the translation of poetry. Indifference towards style is considered a lapse on the part of the translator. Pope is guilty of this lapse in his translation of Homer. He has used English heroic couplets instead of Homer's hexameters and his language is often hyperbolic. This prompted Bentlay to remark, '!t is a pretty poem. Mr. Pope, but you must not call it Homer''. If the translator deviates from the style of the

TRANSLATION OF POETRY :

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original but may also render it too vague and obscure to understand:
In the hands of an undiscerning translator the grand style of the
In the hands of an undiscerning translator the grand style of the
original becomes heavy and formal, the elevated swells into
bombast, the lively froths up into the petulant and the simple
bombast, the lively froths up into the petulant and the simple
degenerates into childish and insipid. Copying the style of the
original and keeping the spirit and sense intect in translation involves
original and keeping the highest calibre supported by long practice.

Psychology plays a much greater part in moulding a translator's attitude and consequently his translation. The translator should override the psychological pressure of the original and should not hesitate to excell him, if possible. Fitzgerald, who immortalised Omar Khayyam seems to be over-awed by him when he says, 'all such lyrics require a better poet than I am, to set forth them in English'. National character and peculiarities of a nation's mental make-up unwillingly influence the work of the translator. Omar Khayyam was a metaphysician, an astronomer and mathematician and a moralist held in high esteem. He was an intellectual of high order and a nationlist who loved his culture and history. But Fitzgerald's translation of his Rubaiyats paints him as a hedonist and a debauch sunk in his cups'.

Lestly, we would like to allude to the problem of translations made from secondary texts i.e. translations of translations. Most of the Hindi translations of European literature have been made through English. Naturally, this must have aggrevated the losses, shifts and distortions which are so inevitable in translation. But we have no means of verifying how far they might have deviated from the original unless the translations are made direct from those languages.

We may point out a misconception from which most people suffer viz. that a poet can be a good translaror of his own works but this is not always the case. In his English translation of Gitanjali, Tagore has replaced certain poems of the bengali edition by the original English ones because he finds them untranslatable.

Dr. Sarojini Pritam has translated her own short satirical poem from Hindi into English but feels that in translation the humour changes into sneer and sense and satire both disappear e.g.,

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प्यार अन्धा होता है इसलिए नेत्रदान कीजिए।

it too vacue and circuit to unc

Donate eyes beneggie adilso resigned out to valvison evison for the benefit of mankind.

Agyaya has also translated some of his poems from Hindi into English. Bina Srivastava has compared his English translation of मैंने देखा, एक बून्द

(I saw a drop) with the original in Hindi and comments that the English translation falls short at the levels of sound, texture, choice of diction and symbolic nuances.

The English equivalents blur the philosophical implication of the original Hindi poem.

I quote below two Hindi translations of the following quatrains:

For long in her seperation I did weep
And emptied out my eyes large and deep
The cozy company I used to keep
Use no more when I woke from sleep.

- (a) वक्त के साथ हो गए सहरा ये नयन थे सरोवरों जैसे जो कभी तेरे साथ थे गुजरे दिन थे वे मोर के परों जैसे।
- (b) तुम्हारे विरह में आँसू बहाते सूख गई ये गहरी आँखें छूट गया मधु आंचल तुम्हारा खुली जब नींद से भारीं आँखें।

Varsion (a) is by the poet Suresh Singal himself and version (b) is by the writer of this paper. I leave up to you to judge the merit of the two versions,

TRANSLATION OF POETRY :

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STERRING !

Conclusion

In this paper we have discussed some principles and problems of translation of poetry. We have also suggested solutions of these problems but we must remember that it is not the words but their associations, their echoes that make a poem. The elegance and splendour of the poetic language is bound to be lost in the process of translation. Denham rightly says that 'Poety is of so subtle a spirit, that in pouring out of one language into another, it will all evaporate'. Translation of poetry is indeed a very complex activity and to penetrate the original to its depths from all points of view is on imperative necessity for the translator. He has to absorb not only its content but also its form, and has to feel and live in all its specific references. He must also have a flair of inspiration for interpreting it in another language. The translation is a parallel recreation of the original or literary resurrection as Ezra Pound calls it.

But we would like to stress that translation is one of the most significant channels and forms through which inter-literary process finds expression. A good translation takes us a very long way and often helps great works to be created.

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Four Aspects of Positive Psychotherapy For World Peace

(Transcultural Aspects)

often he os erest works to be created

Nossrat Peseschkian*

Summary

The aim of this article is to define the human qualities and conflict areas as well as the concrete rules which guide daily social life. What type of conflicts is at the root of the problems we have with ourselves, our intimates and the people around us?

Positive Psychotherapy encompasses the family of the patient and is not a one-to-one doctor-patient relationship. This approach, which stresses the importance of self-help, is suitable, in my view, for both American - European patients and those from other cultural and economic systems, which create problems on the political and also on the interpersonal and emotional levels. The four aspects of Positive Psychotherapy promotes a sense of self-wortb, obviates the

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need for expressing nostility and gurantees a Compassionate social conscience - all preprequisites of world unity and world peace: Let us be like the lines that lead to the center of a circle - uniting there, and not like parallel lines, which never join. (Wisdom)

How can we help the patient to see things from another angle? One was to mobilize the patient's resources, instead of persistently working over old problems, is to make use of fables and sayings, which can be the introduced by the therapist as 'counterconcepts'.

Many fables, parables, allegories, sayings and proverbs facilitate a mental and emotional change of attitude by virtue of of their figurative language, which stimulates not only logical thinking, but also fantasy, intuition and creativity. Fables have always played a role in education, self-help and popular psychology.

This realization led me to include metaphorical thought as well as mythological stories and fables as aids to understanding in the therapeutic process.

An Oriental Story for the Positive Process:

A Middle East King had a frightening dream. He dreamt that all his teeth fell out, one after the other. Very upset about this, he summoned his dream interpreter. The man listened with great concern to the king's account of his dream, and said to him: "Your Majesty, I have bad news for you. Just as you lost all your teeth, you will lose all of your family, one after the other." This sad interpretation kindled the king's rage. The dream interpreter, who had nothing better to say, was thrown in jail at the king's command. Then the king summond a different dream interpreter. This one heard him tell the dream and then said: "Your Majesty, I have good news for you. You will become older than all of your family. You will will outlive them all." The king rejoiced and rewarded him richly for saying this. But the courtiers were very surprised. "You really did no. did not say anything different than your poor predecessor. But why was he punished while you received a reward?" they asked. The lucky dream interpreter replied, "you are right. We both interpreted

the dream in the same way. But it is not a question of what you say, but also how you say it."

In order to understand observed behaviour, we need background information in use as a yardstick for later judgement. This means it is necessary to take into consideration the transcultural conditions as well as the conditions which in the personal history of the patient, first gave his behaviour a meaning.

Over the last fifteen years, I have developed a new concept of psychotherapy and self education which has been developed from a transcultural point of view. In Germany or north America when you meet someone the greeting ceremony begins with the question: "How are you?" The answer: "Thank you, very well!" which means, if I am healthy and I am well everything is alright. In the same situation in the orient one asks: "How are you, how is your wife and your children ?" It means, if my family is well everything is well, and I feel well. In Kenya, when they meet, the Masai greet each other with the words: "I hope your cattle is well." In Germany and United States usually people have depressions because of their isolation and lack of contact. In the Orient people become sick and depressed because they have excessive contact.

This does not mean that one model is better than the other, but that they complement each other with regard to the totality of human experience. The transcultural aspect provides a more extensive alternative interpretation. According to the cultural and historical evaluation, an illness or a symptom can be given different significance.

Examples of medical terms and some views of illness

Behavior/ concept	West	East
	'When a person is sick, he'd like to have rest. He is visited by few	Here, when a person gets sick, the bed is installed in the living-room. The sick person

is the center of attention and

people. Visits are also

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Table Cont.

perceived as social control.

is visited by many family members, relatives and friends. For visitors to stay away would be seen as an affront and lack of sympathy.

Leisure time

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d it "When my husband comes home, the food has to be ready. Then he sits down in front of the TV and drinks his beer, then goes to bed and reads his newspaper!"

"My husband relaxes best when he chats with guests. Therefore, my main job is to serve the guests in the evening."

In my work I had tried to explain the universal significance of transcultural aspect, to systematize the contents of the transcultural problems, and to show its significance for the development of conflicts. With this aspect in mind I also has another aim, namely to develop a concept for conflict-centered therapy. Different psychotherapeutic methods can be integrated into this short-term therapy according to the indications. Furthermore, I wanted to unite the wisdom and intuitive thinking of the Orient with the new psychotherapeutic knowledge of theOccident.

The transcultural approach colours the whole of positive psychotherapy. Part of my work involves investigating the relationship between culture and disease and between cultural concepts in eighteen different cultural groups.

[A] Why Social Psychiatry must be transcuitural?

We human beings have in the past seventy-five years killed about 105 million people, people whose names we have never known.

With people in the industrialized countries, this somaticpsychosocial relationship finds expression in the famous deadly sins of civilization, the risk factors. The following five factors have a share of the responsibility for the origination and development of psychological and psychosomatic diseases, especially the so-called diseases of civilization: alcohol, intoxicants and drugs; smoking; overweight; sedentariness and emotional stress (anxiety and inner tensions).

It is the effect of a new development that national, ethnic, and cultural groups open themselves to the outer world, i.e., towards other transcultural problems. They can therefore be reduced to two basic problems:

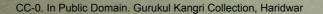
- 1. What is it that all men have in common?
- 2. By what do they differ?

In its original meaning the word positive (Latin positum) refers to the factual, the given. The "givens" are not necessarily conflicts and disorders, but can also be the capabilities that each person carries within him. In therapy we are interested primarily in Man's capacity for self-help and his ability to deal with conflict.

The four ways of dealing with conflict enable us to gain access to the previously held ideas about the illness. If we study the onesided ways people try to handle their conflicts, we can interpret them as limited ways of dealing with reality. This interpretation gives us a model that can help us control and broaden the person's range of reactions to reality.

In Positive Psychotherapy, the patient gives up his old role as the patient and becomes aware of the possibilities available to him for self-help. The positive process allows us to accentuate the common grounds for under-standing within the family and thus to produce a basis for the therapy. This then enables us to deal with the family disorders in a systematic way.

We want to deal with the various possibilities for grasping these conflict contents. We want to show how they influence the conflict dynamic. Although these methods are not dependent on one particular therapeutic arrangement, their focus is found in positive psychotherapy.



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[B] The Positive Conception of Man

The relationship of man to his environment is not static, it is dynamic and, therefore, always changing. His interaction with the environment changes it, and these changes have reactive effects on him.

Medical-psychological and psychiatric terms are not used without regard for what is involved. They must be understood in terms of the theories and scientific concepts, which created them and they are part of the history of these theories. A term used in connection with its theory acquires a meaning which presupposes knowledge of theoretical premises involved, as well as of the possible diagnoses and therapeutic measures. In order to understand the word "superego" it is necessary to be familiar with at least the basic principles of psychoanalysis. To understand the meaning of "support," in psychotherapy, some knowledge of the theory of learning and its application in behavioural therapy is required.

[C] Transcultural Aspects of the Positive Psychotherapy

I have tried to examine the behaviour and conflicts of patients from view points which were somewhat unconventional. The motivation for starting this new method may have been that I am.

Personally, in a transcultural situation. What occupied my mind most of all, was the prejudice, particularly in religions, that I experienced very closely in Iran. As Baha'is, we were always caught in the middle between our schoolmates and professors. This led me later to start thinking about the relationship of the various religions and also how people are related to one another.

From these aspects, my attention was drawn to the meaning of social standards for the socialization as well as for the development of interhuman and intrapsychic conflicts.

[D] Hypotheses

Four Forms of Dealing with Conflict

The changes taking place in the world today, no longer permit

a family to act as if it were a closed group which needed to heed only its own rules. From the closed world view of earlier times, a new more open world has emerged. This makes the trans-cultural point of view a foundation for outer personal relationships.

In therapy, we are interested primarily in man's capacity for self-help and his ability to deal with conflict. This process prepares the patient and his environment to deal with existing problems in more effective ways.

Despite all cultural and social differences and the uniqueness of each individual, we can observe that all people rely on four methods for dealing with their conflicts. When we have a problem, feel upset, burdened or misunderstood, live in constant tension, or see no meaning in our lives, we can express these difficulties in the following four ways. These four ways are also linked to our four ways of learning and knowing. They enable us to see how man perceives himself and his environment and in what way reality is tested.

- Body (by means of the senses)
- 2. Achievement (by means of reason)
- 3. Contact (by means of tradition)
- 4. Fantasy (by means of intuition)

Body-senses

intuition-

reason-

fantasy —

Unconsciousness

achievement

future-

Tradition — contact

Four Forms of Dealing with Conflict

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[b] Official Records - Controls

1. Body | Senses

In the foreground stands the body-ego feeling. How does one perceive his body? How does one experience the various sensory impressions and the information coming from the environment? Conflicts are dealt with psychologically and psychosomatically.

Physical reactions to conflicts are: physical activity (involvement in sports or the contrary to take things easy); sleep ("Oversleep your conflicts" – sleep disorder; eating (gluttony, eating when you're unhappy, - refusing to eat, anorexis nervosa); sex (playing Don Juan. nymphomania - aversion to sex), disorders in bodily functions and psychosomatic reactions: "Every time I get upset because my husband is late, I get a headache."

Questions regarding the First Area for Dealing with Conflict

What physical complaint do you have? Which parts of your body are involved?

How do you judge your appearance?

Do you regard your body as friend or foe?

Is it important to you that your partner be good - looking?

Which of the five senses have the most meaning for you?

With which part of your body do you react when you are angry?

How does your partner (family) react when you are sick?

How do illness affect your view of life and your attitudes about the future?

Does your family place a lot of importance on good appearance, athletic activities and physical health?

Who carressed, kissed and was tender with you?

Did you have to keep going even if you were sick?

2. Achievement (season)

This dimension is especially important in industrial society, particularly in the American-European cultural circle. It inludes the way the norms of achievement are defined and incorpoated into one's self-concept. Thought and reason make it possible to solve problems in a systematic, conscious way, and to optimize achievement, Two opposing conflict reactions are possible:

- (a) escape into work;
- (b) escape from the demands of achievement. Typical symptoms are problems of self-esteem excessive demands, stress reactions, fear of failure, difficulty with concentration, and deficit symptoms like pension neurois, apathy, and fear of success, etc.

Questions regarding the Second Area for Dealing with Conflict

What are you most interested in? (physical, intellectual, artistic activities, administration tasks, etc.

Is it easy for you to acknowledge the achievement of your spouse and children?

When you assess a person, how important is his intelligence?

Do you feel comfortable when you don't have something to do?

Which of your parents placed more importance on achievement?

Which of your family members played with you?

How were you punished when you made a mistake?

What activities would you like to be doing? Are you satisfied with your career?

Did your parents tell you, why you were supposed to do something?

3. Contact (Tradition)

This area comprises the ability to develop and maintain rela-

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tionship: to oneself, partner, family, other people, groups, social classes and foreign cultural circles; relationships to animals, plants and things. Patterns of social behaviour are characterized by individual experiences and by tradition. Our possibilities for forming contacts and the socially acquired criteria that govern them: One expects his partner to show e.g. politeness, honesty, justice, order, activity in certain areas of interest, etc., and one seeks partners who match these criteria in some way.

One can withdraw from the group, distance himself from people who upset him. He feels inhibited, avoids social gatherings and other opportunities to get together with people. The symptoms are: inhibitions, unconscious need to cling to someone, fear of someone, fear of contact, prejudices, autism. etc.

Questions regarding the Third Area for Dealing with conflict

Contact :

Who of you prefers to invite company to your house?

What would be more likely to prevent you from having company, the expense, the fact that guests mess up your house, that guests are a lot of work?

How do you feel when you are with a lot of people at a party?

Do you adhere to family (religious, political) traditions?

Are you particularly concerned about what other people could say ?

Which of your parents was more sociable?

Did you have many friends when you were a child, or were you more isolated?

Did your parents place a lot of importance on good behavior and politeness?

4. Fantasy (Intuition)

A further means of awareness is what is poetically called the language of religion it is referred to as inspiration, and in psychology it is known as intuition or intuitive judgement. In this connection intuition seems related to the psychic process of the dream or fantasy-processes which can also represent a way of dealing with problems and conflicts. One can react to conflicts by activating one's fantasy-by fantasizing about a solution, by imagining the desired results, by picturing that the antagonist is punished or even killed.

Intuition and fantasy go beyond the immediate reality and can encompass everything we describe as the meaning of activity, the meaning of life, desire, ideas about the future and utopia. Philosophies and religions enter into the capcity for intuition fantasy and thereby establish connections to a more distant future.

Man's longing for the unknown- we purposely formulate it in these vague terms because it can have a different shape for each person and each situation- has led to the fact that through-out all of world history it has spoken to the founders of religions. The Symptoms are: Extreme fantasies, alienation from reality, suicide fantasies, sexual illusions, fears, compulsions, delusions, and paranoia.

Questions regarding the Fourth Area for Dealing with Conflicts

Who of you places more importance on fantasy?

What are your preoccupations in your fantasies: the body (sex, sleep, sports), career (sucess, failure) contact with other people, the future (wishes, utopias, philosophies, religion?)

Do you like to cling to the past?

Do you sometimes think about how your life would be with a different spouse, a different profession?

Do you like to think about the future? Do you enjoy reading utopian literature?

Have you ever toyed with the idea of committing suicide?

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If you could change place with someone for a week, who would you choose to be? Why?

Which of your family members had more understanding for your fantasies and daydreams?

What relationship do you have to art (painting, music, literature) Do you do any painting? What do your pictures express?

Which parent put more emphasis on religious and philosophical questions?

Which religious and philosophical concepts did your parents represent?

Did your parents agree on religious and philosophical questions ?

Did your parents have trouble with the rest of the world because of their religious and philosophical concepts? which parent prayed? which one prayed with you?

Who was concerned about life after death, the meaning of life, the essence of God, etc? What did these questions mean for you?

What was your parent's goal in life? What is your goal?

How do religious and philosophical concepts influence you as far as child rearing, choice of spouse and relationship where other people are concerned?

Are you interested in religious, political or scientific problems?

Do you belong to religious group or a political party?

How do you get along wirh members of other faiths and representatives of other philosophic persuasions?

Are you reoccupied with death and life after death? (Provide examples for your answers.)

We disregard the conflicted area and deal with those which seem most capable of development.

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This procedure goes along with our positive point of view. A verbal image, which I once used in connection with an achievement problem will illustrate how we proceed:

The four areas are like a rider who, motivated to achieve (Achievement) strives for a goal (Fantasy). To reach that goal, he needs a good horse that is well taken care of (body); in case he gets thrown from the horse, he needs sides to help him get up just one area, e.g. the rider, but must pay attention to all the areas involved.

In this way, we can depict both individual styles for dealing with conflict, as well as styles, which are typical of a small group. Even reactions within an entire culture can be studied this way.

Conclusion

In my observations I have found that in Europe and North America, the areas "body" and "achievement" are generally in the foreground, whereas in the Mideast, there is a tendency to emphasize "body" "contact", and "fantasy". Despite this tendency each person experiences the world in his own way and develops a reaction pattern that matches his personality.

The concrete family situation makes the question about the four areas a highly explosive one. The existing problem takes on a "real character merely because of the presence of the "perpetrator", the spouse, children, parents. It is no longer a matter of "imaginary" parents, as is the problem of transference in psychoanalysis. Instead, the problems can be directed right to the person involved. This process becomes even more complex when several generations are included in the therapy, such as grandparents.

To be sure, man has potential access to all the possibilities for dealing with conflict, but his concepts allow him to take up only a few of them, thus blocking is access to the other forms for dealing with the conflicts. In large part the therapeutic task involves making these concepts conscious and available. The therapist seeks to uncover their psychodynamic backgrounds and provide easier access to the previously undifferentiated capabilities.

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Working with the instruments of Positive Psychotherapy is in this sense a way to open up the preconscious and the unconscious.

The four fields dealing with the conflict can help the therapist by pointing to major aspects of the disorder. Often these aspects are not seen by the machinery of organic-medical diagnosis and therapy.

Planing and Research

The process of making the questioner started in 1974 with 600 persons, 250 patients were from medical and psychological clinics, 350 persons were not under psychotherapeutical treatment.

In both groups the questions were divided between both sexes, half for males and the other half of females. 20% of the questions were designed for different age groups. The age groups were 14-19, 20-29, 30-39, 40-49, 50 and older.

The first question was: is there any relationship between the four fields of dealing with conflict and the social norms (actual capabilities)?

The second question was: Are there any apparent differences between the groups of patients and the non patients participating in the experiment?

The result was that there are great differences between the two groups of patients and the non patients. The differences were staticly examined, based on the Q-technique in the "Covariation Chart" of Cattel, 1952, and Thurstone and Chave (1929, in: Edwards, 1957). In result of the experiment we are encouraged to have a questioner which is representative of all necessary criteria.

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The Geeta and W. B. Yeats

Dr. R. L. Varshney *

Penned by Ved Vyas, the Bhagvad Geeta, Voice of Lord Krishna, is thematically, thoughtfully, structurally and spiritually a great book. It is the eternal Ganga that has purified the hearts of the teeming millions of humanity. Whereas the influences of the Bible is mostly limited to the West, the Geeta has influenced both the hemispheres deeply and elaborately. It is a book that has influenced the general public and the intellectuals alike. It is the sacred stream full of the waters of emotions and intellect. When one reads the Geeta the dust of sorrow is removed; the mind gets solace and satisfaction, peace and eternal bliss. Besides its religious and and spiritual value, the Geeta has tremendous literary value. It is the song of life, nay of eternal life; it removes from out hearts the fear of death, anxiety of sorrow and tranquillizes utmost. Its language, its style, its melody, its mantric effect, its ability to elevate, its capacity to detach man from the mundance and the material, its moral influence and its character — building quality are unique, it is a book that should be read above creeds and sects: it is a book of universal knowledge and wisdom. It has also been

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regarded as a book of salvation and ecstasy.

The Geeta teaches that man should perform all his duties without a desire for the result; he should treat alike sorrow and pleasure, profit and loss, defeat and victory. Soul is immortal, and body is mortal. Death does not kill the spirit because the spirit remains alive even after death which is just like changing clothes. A man who controls his senses and has a stable mind, may realize God. A man involving himself in desires and sensuous pleasures becomes a slave of desires, becomes angry when his desires are not fulfilled anger generates unwisdom, lack of wisdom destroys memory and intelligence, and a man who loses intelligence and wisdom reaches his doom very soon. A man who controls his mind can get peace which destroys all sorrow.

The Bhagvad Geeta also teaches that God can be attained through Karmayoga also. The 'Karmayoga, means fulfilment of one's duties without predetermined notions of result, by controlling one's mind and senses and by observing detachment, by abandoning selfishness and other vices, and by having a pure conscience. Attachment and desire lead to the path of sin. People who have minds free from anger, desires, passions, prejudices and other vices attain God. The world of maya includes earth, water, fire, air, sky, mind, ego and intellect.

The Geeta also says that God is the creator, preserver and destroyer of the world, and He is above and over all distinctions and descriptions. God is omniscient, omnipotent and omnipresent. God can be seen and realized with the heip of the divine eye.

All these notions and ideas and teachings of the Geeta make it a book, not merely of the Hindus, but of all human beings. The philosophy of the Geeta is so universal and wide that it has influenced people all over the world. W.B. Yeats also was influenced by the Geeta not as a devout believer or Hindu but as an intellectal and poet-philosopher. Even in his middle age he wrote:

The imaginative writer differs from the saint in that he identifies himself — to that neglect of his own soul, alas! — with the soul of the world, and frees himself from all that is impermanent in that soul, an ascetic not of women and wine

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but of the newspapers. That which is permanent in the soul of the world, on the other hand, the great passions that trouble all and have but a brief recurring life of flower and seed in any man, is the renunciation of the saint, who seeks not an eternal art but his own eternity. (W. B. 2eats, "The Two Kinds of Ascaticism," Collected Works, Vol. VIII).

Yeats was influenced by the Vedantic philosophy. Quite early in his career he came into contact with Mohini Chatterjee and was profoundly influenced by Indian thought. His acquintance with purohit Swami after 1931 furthered his knowledge of and interest in the Upanishads, and Yeats himself wanted to produce a European Geeta. For this purpose he studied Sanskrit and Indian scriptures-Yeats' tryst with Indla was that of a lover. He used to call India "the other Ireland". His first spiritual encounter with India took place when he was only 22. He came into contact with Mohini Chatterjee, who had gone to Dublin to preach theosophy. Chaterjee was also a Vedantist and had observed the thought-patterns of Shankaracharya. He felt that Walter Pater's ideas accorded well with those of Shankara. Chatterjee's assertation that 'art for art's sake was the only sinless doctorine" must have struck a responsive choic in the psyche of W. B. Yeats. Mohini Chatterjce's impact on Yeats was deep. In his Autobiographies Yeats says : "It was my first meeting with a philosophy that confirmed my vague speculations and seemed to me logical and boundless." He also recorded his impressions in an essay entitled 'The way of wisdom' which was published in 1900. Yeats says that Mohini Chatterjee was a handsome young man with "the typical face of a Christ" and his thoughts were " a flight into the heart of truth".

Yeats' escape to the "lake isle of Innisfree" or to Byzantium is like Arjuna's escape from the struggle and strife of life. In a short poem written during the thirties, Yeats says:

I asked if I should pray, But the Brahmin said 'Pray for nothing, say Every night in bad, "I have been a king, I have been a slave.

Nor is there any thing,
Fool, rascal, knave,
That I have not been
And yet upon my breast
A myriad heads have lain"
That he might set at rest
A boy's turbulent days.

Yeats' tryst with India was also through the Theosophical Society and also through some Sanskrit plays which he had read through Monier William's translation. Abhijnan Shakuntalam had a powerful fascination for him. Addreassing the Indian students at Oxford in 1918, Yeats said that "he had steeped himself in the translations of Sanskrit plays and to assimilate in his writings whatever in them seemed valuable and congenial." Another encounter with India took place when Yeats was introduced by Rothenstien to Rabindranath Tagore. He read Tagore's translation of his Bengali lyrics from Gitanjali and was immediately captivated by the voice of a civilisation which had intellect and emotion in perfect harmony. Yeats wrote an introduction to Gitanjali which was partially an essence of the Geeta. Indeed, Yeats was so much 'enchanted' by the lyrics of Gitonjali that for several weeks he kept a copy of the book in his pocket.

In 1931 Yeats met an Indian mystic whom he came to like immensely. Purohit Swami impressed Yeats by his simplicity and head of an Ashram in Lewasa (Maharashtra) and had sent Purohit Swami to Europe to preach the gospel of Indian mysticism. Purohit Swami had with him a translation of the *Bhagwad Geeta* and the the Swami to Yeats. Yeats persuaded Faber and Faber to publish Purohit Swami's translation of the *Bhagwad Geeta*. This encounter gave Yeats on opportunity to read the *Geeta* and the Ten Principal Upanishads. Later on he wrote an elaborate introduction to the *Ten Principal Upanishads* and allowed his name to occur as one of the translators. He also introduced the western readers to Purohit Swami's translation of Patanjali's *Aphorisms of Yoga*. "The terrain of Indian philosophy was a familiar ground for Yeats where he could

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move with ease and a sense of belonging".

Since Yeats had studied a great deal of magic, astronomy, theology, Plato, Plotinus, occultism and Christianity, the influence of the Geet got mixed up, but it has never blurred by any other influence. His early work includes three poems on Indian themes, and the Indian landscapes of these poems are alive, with the life of one spirit enveloping the universe and this faith remains an integral part of his poetry up to the very end. This conviction is voiced forcefully and clearly in the *Indian Upon God*:

I passed a little further on, and heard, a peacock say,

Who made the grace and made the worms and made my
feathers gay,

He is a monstrous peacock, and he waveth all the night.

His languid tail above us, its with myriad spots of light.

The note of the Geeta is further struck in the Byazntium poems. In these poems he has mixed Plato, Plotinus and the Geeta. In Sailing to Byzantium he says:

O sages standing in God's holy fire
As in the gold mosaic of a wall,
Come from the holy fire, perne in a gyre,
And be the singing masters of my soul.
Consume my heart away; sick with desire
And fastened to a dying animal
It knows not what it is, and gather me
Into the artifice of eternity.

In A Dialogue of Self and Soul, the poet's soul says:

Think of ancestral night that can,
If but imagination scorn the earth
And intellect its wandering
To this and that and t' other thing,
Deliver from the crime of death and birth.

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The impact of Indian thought is quite deep on the above quoted and the lines quoted below:

Such fulness in that quarter overflows

And falls into the basin of the mind

That man is stricken deaf and dumb and blind.

For intellect no longer knows

Is from the Ought, or Knower from the Known —

That is to say, ascends to Heaven;

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The belief in the immortality of soul is stressed in Yeats' poetry again and again. At one place Yeat? declares:

I proclaim that there is

Among birds or beasts or men,

One that is perfect or at peace

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All that could run or leap or swim
Whether is would, water and cloud,
Acclaiming, proclaiming, declaiming Him."

The immortality, constancy and unchanging condition of the soul is stressed by the poet in yet another poem, *Under Ben Bulben*, where he says:

Many times man lives and dies Between his two eternities, That of the race and that of soul, And ancient Ireland knew it all.

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All things fall and are built again,
All those that build them again are gay.

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In The Twoer the poet very explicitly declares his faith:

And I declare my faith:

I mock Plotinus' thought
And cry in Plato's teeth,
Death and life were not
Till man made up the whole
Made lock, stock and barrel
Out of his bitter soul,
Ape, sun and moon and star, all
And further add to that
That, being dead, we rise
Dream and so create
Translunar Paradise.

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The Crux of Causality

Dr. Harsh Narain*

Hegel contends that the hackneyed rubric, nihilo ex nihil fit, nothing comes out of nothing, is either tautological or question-begging. In it is to be seen either only the empty tautology: nothing is nothing; or, if becoming is supposed to possess an actual meaning in it, then, since from nothing only nothing becomes, the proposition does not in fact contain becoming, for in it nothing remains nothing. Becoming implies that nothing does not remain nothing but passes into its other, into being.'1 The rubric does sound tautological. On analysis it boils down to this, Nothing is Nothing. It also begs the question, for it implies the argument, 'If "Becoming" exists, it must exist either in "Being" or in "Nothing". But "Becoming" cannot exist in "Being"; neither can it exist in "Nothing". Therefore, it cannot exist at all.'2 The conclusion must follow, if the major premise tacitly assumes the very point to be proved. Becoming is a transition from Nothing to Being, and this point is conveniently left out of account by the rubric under consideration. This is what Hegel seems to suggest.

Taking one's cue from Hegel, One might be tempted to maintain that Becoming is as much, as fundamental, and as ultimate a fact as Being and Nothing and that Becoming is no more difficult

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to explain than Being and Nothing. This Hegel does not say but should be in a position to say.

Let us try to tackle this issue. There are here three facts for our consideration: Being, Nothing, and Becoming. Barring exceptions, such as the positive expressions like 'adam' and 'fuqdan' for Nothing in Arabic, we have original, positive verbal expressions for Being only, Nothing and Becoming being expressed by expressions derived from the original ones. We say, God is. To negate God, we say, God is not, by simply adding the negative particle 'not' to the affirmative 'is'. In Urdu, Persian, and Arabic, we can easily oppose 'Khuda/Allah mafqud hai' (God is not) to 'Khuda/Allah mawjud hai' (God is). But this facility is not available in most of the other languages.

This is because we directly know only being: Nothing and Becoming we know only indirectly, by derivation from Being. This being so, logically speaking, we had better say 'Thing-no' than 'Nothing'. 'Thing' must come before being negated, before 'Nothing'. Likewise, a thing must BE before BECOMING. The order of letters in 'Becoming' is logical: first 'be' then 'come'.

But this state of affairs must not delude us into believing that Being is an original fact and Nothing merely derivative, logically constucted. This will be clear in the sequel. The case of Becoming is different, however. This, too, we shall see later,

We are inclined to hold that Hegel is not right in denouncing the rubric under consideration. The rubric appears to purport to be a negative statment of the law of sufficient reason. As Schopenhauer suggests, 'the principle of sufficient reason appears as the law of causality or the principle of sufficient reason of becoming, and it is through it that all objects which present themselves in perception are bound together through the changes of their states'.3 So, the law of Becoming is nothing but the law of sufficient reason as applied to the external world, nothing but the law of sufficient reason of becoming. Schopenhauer has essayed the task of demonstrating three more applications of the law of sufficient reason,4 with which we are not concerned here, however.

Of course, if Becoming is a transition from Nothing to Being,

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the fact of transition has to be explained. According to the law of identity, Being is Being and Nothing is Nothing: How can the one become what it is not? That is the question.

Apparently, there is no Becoming, no creation, so far as substance is concerned. (I see no more harm in emplying the words substance and guality than in employing such words as table and chair, which are much cruder.) No substance is known to have come into existence out of sheer non-existence. But we do find apparently altogether new qualities succeeding old ones. Water, for instance, is far from deducible in its wholeness, comprehending all its qualities, from hydrogen and oxygen that combine to produce it.

Whence this even retricted qualitative novelty? Why is it that out of the combination of oxygen and hydrogen we have water and not milk? Why should, that is to say, the qualities of only water should emerge then rather than those of milk?

All causality presupposes emergence, the coming into existence of what did not exist. It the aforesaid rubric is to be taken seriously, all causality. hence all all emergence, consequently all novelty, and, in the last analysis, all change will have to be dismissed as merely illusory. Being and Nothing will remain the only fundamental facts, Becoming enjoying at best a derivative status, and that, too, only subjectively. If Nothing cannot pass into Being, there is no Becoming, save as subjectively regarded.

So, Nothing is a necessary factor in causation. But Nothing has to annul itself, to commit suicide, to make Becoming possible. That way, novelty is a must for causality.

If all novelty is denied in causality and it is argued that water supervenient upon mixture of hydrogen and oxygen in a given proportion is nothing new but that it existed all the time in the two elements in a potential state, the question will arise whether there is any difference between potential water and actual water. That is to say, does the actual water possess something which is absent from potential water? If the reply is in the negative, there will be no difference between actual and potential water. If, on the other hand, the reply is in the affirmative, it would mean recognition of the fact of novely in causality. If, again, it is urged that it is water

rather than milk which results from the mixture of hydrogen and oxygen in the given proportion because of the fact that the two elements have the capacity of producing water alone and that capacity means what a thing must do in given circumstances, the position is hardly any better. If the mixture gives birth to water because it must, what is the 'why' of the 'must'? Why, that is to say, must the mixture do what it does do? It is obvious that, if this argumentation is carried to its logical extreme, it is bound to lead to the fantastic conclusion that actual water, as also all other emergents, had been in existence from all eternity. Likewise, it can also be shown that it will remain in existence for all time to come. And the position would in the last analysis boil down to this that there can be no change under the sun, as to which Shakespeare would exclaim:

If there be nothing new, but that which is Hath been before, how our brains beguiled Which, labouring for invention, bear amiss The second burden of a former child.

There are those who maintain that we do not know anything in its entirety. Ist unknown qualities far outweigh its known ones. What we take to be new qualities are not really new qualities but newly manifested old qualities, at bottom. Hence emergence is manifestation, neither more nor less. Hence, they conclude, there is nothing new under the sun, and yet there is causation. But the question is; Has manifestation added anything to the previous state of affairs or not? If not, there is no difference between manifestation and non-manifestation. If yes, at least the manifestation is new. Hence, they aver, Becoming must be regarded as a cooperative enterprise between existence and no-existence, Being and Nothing. Hegel is right in the assertion that Becoming (fit) supervenes upon the Interaction of Being and Nothing. Becoming is neither Being nor Nothing, but both rolled into one.

The foregoing considerations will give an idea of how difficult it is to account for the emergence of new qualities. It is interesting to find a philosopher of Samul Alexander's standing, whose whole thesis is based on the notion of emergence, standing with me', says Alexander, 'because I do not explain why in the

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development of Sace-Time as represent it, colours and life, etc., should emerge. Well, that is not my business and further I do not see how it can be anybody's business, except to note the facts and be grateful for them, or at least to put up with them. Many are quite content to say it is God's doing. I should not use their language, because I consider it unscientific, but I agree with the spirit of it. 5 Reiterating the point elsewhere, he observes: 'If it is asked by what steps it is that mere motion under the guiding hand of Time leads to the emergence of material complexes of motion which we find in the world of things....., I can only reply that I do not know, and that it is not for the metaphysician to say, in the absence of indications from the physicist himself. The existence of emergent qualities is something to be noted, as some would say, under the compulsion of brute empirical tact, or as I should prefer to say in less harsh terms, to be accepted with the "natural piety" of the investigator. It admits on explanation. 6

It is comparatively easy to explain away the apparent novelty in physical causation. The statue is there in stone all the time, but it is perceived only after due chiselling thereof. It was unmanifest and became manifest as a result of the sculptor's activity. Here the question as to the difference between manifestation and non-maniefestation, or as to the novelty of the manifestation, is puerile. Manifestation is something foreign to the nature of the thing anifested. It does not affect its being. The statue was all the time there, one could simply not discern it. The sculptor enables the observer to see it. Manifestation concerns the observer, not the thing observed, which remains neutral, unconcerned, unaffected.

Take another example, a piece of chocolate. It is made of cheese, sugar, and butter. Its primary qualities are all borrowed from its components. Its scondary qualities, too, appear, by and large, lent to it by the components. Yet there is a measure of novelty, an element of uniqueness, in the chocolate, which it is far from easy to explain. It may be contended, however, that it is we who impart uniqueness in the piece of chocolate and that otherwise it is nothing but its components. The particular arrangement of its components affects our senses in a new way. This is its uniqueness. It causes us to feel what we did not feel first, to be oblivious of what we could not afford to be oblivious of before. This may be taken to be a rough and ready explanation of the element

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of novelty in this case. But does this hold good in other cases of causation?

As we have already demonstrated, there is an irreducible element of novelty in causation, in Becoming, which eludes our grasp and which we must accept in all humility. Causation or Becoming is a cooperative enterprise between Being and Nothing, is the inexhaustible source of Novelty. In some cases, novelty is to a large extent subjective, but, in others, it is evidently objective.

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Self-reliance and Self-surrender

Dr. S. C. Mathur*

The title may appear to be some sort of a contradiction, but, in reality, there is no dichotomy between the two i.e., self-reliance and self-surrender. In fact they resemble and can be compared to the first few stage and the last stage of a long journey leading to self-or God-realization. On this long and tortuous adventure into the realms of the spirit, the first few steps have to be taken by the 'Sadhak' himself, thus purifying his mind and heart and making it a fit abode for the advent of the Almighty, First, we have to make ourselves fit instruments for the carrying out of the grand design of the great God by relentless self-effort. If we are prepared to take these initial steps we are sure to be blessed with God's grace which will help us in our onward march. The great God will not remain then a more detached observer (upadrashta) but will become (anumanta) also i.e., our helper and supporter in our endeavours.

It is a matter of common experience that nothing in this world can be attained without hard work or labour. There is a

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famous saying 'Shraman Vina na kimapi sadhyam' i.e. without effort nothing can be achieved. In Srimad Bhagwad Gita, especially in the earlier chapters, Lord Krishna has emphasized on the need for self reliance and self-effort. The Gita gives a clarian call to all of us to arise from our slumber, inertia and apathy and work untiringly for the realization of our goal. Let us always remember the beautifully inspiring words of Katha Upanishad 'uttisthata jagrata prapya Varan nibodhate' (Katha Upanisad I, iii. 14) i.e. Arise and awake and approaching the great ones enlighten yourself. The great Swami Vivekananda has adopted the words of Katha Upanisad thus, 'Arise, awake and stop not till the goal is reached'.

The first important lesson of Srimad Bhagwad Gita to all of us, through the medium of Arjuna, is to attain strength and manliness - vigour and vitality. Again, while enumerating the divine Virtues, Lord Krishna places fearlessness (Abhayam) in the forefront of all virtues. In our upanisads God has been conceived as the very embodiment of 'Abhih' i.e. fearlessness. The Brahadaranyak Upanisad dares to characterize the absolute as the fearless (Abhayam Vai Brahma) [4.4.25] and the one who realizes him becomes fearless himself. It is a matter of common knowledge that a brave and fearless person does not like a coward or a weakling. Let us, therefore, try to ascend slowly but surely and steadily from the state of help-lessness to manliness. A truly brave person alone knows how to admire another courageous man. All of us know the story of Alexander the great, and the brave Indian King Porus and, therefore, it need not be repeated here.

It would not be possible for us to understand the true importance and significance of the message of Srimad Bhagwad Gita with out first attaining strength and manliness. In the words of a lion and not a mosquito'. It is due to this fact that Lotd Krishna, before imparting his message, gives us the tonic of strength - in these-memorable verses of the second canto of the Gita.

Kutastva kasmalamidam Vishne samupasthitam Anaryaiustam asvargyam Akirtikaram Arjuna

(Gita, II, 2)

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i.e. O Arjuna! how has this infamous conduct - not practised at any time by the Aryas (that is, by good men), which leads to hell, and which brings into disrepute, entered your mind, in this time of peril.

Lord Krishna further says,
Klaibyam ma sma gamah partha
Naitat tvayyupapadyate
Ksudram hrdyayadaurbalyam
Tyaktvottistha parantapa

(Gita, !1, 3)

i.e. O Partha be not effeminate (like this); that is not worthy of you. O, (thou) harasser of toes, casting off this base weakness of heart, stand up to fight.

In times of crisis, a man of really strong character does not give way to dejection or hopelessness, on the contrary, he tries to face the situation with all the vigour at his command and finally overcomes it. He does not, under any circumstances, yield to unmanliness or show his effeminate nature. Here in the third verse of the second chapter of the Gita, Lord Krishna has appealed to the sense of self-respect of esteem of Arjuna by telling him 'Naitat tvayyupapadyate! (III doth- it become you). Modern psychology has proved beyond any shadow of doubt that an appeal to the sense or self-regard or respect of an individual is always the best approach and not that of temptation or fear which leave a permanent scar on the personality of an individual. Lord Krishna, therefore, exhorts Arjuna to leave his faint heartedness and arise and fight the battle of life. 'Tasmat uttistha Kaunteya uddhaya krthiscaya - (Gita, II, 37) i.e., therefore, arise, O Arjuna! determined on battle'. Lord Krishna further tells him as to how he should fight this battle of life, because, the technique is also equally important. True manhood consists in continuing to perform action life-long, with a disinterested frame of mind- a process by which one gets out of the entanglement of this material world, i.e. from the bondage of birth and death- and attain Him. Buddhi Yoga or the Yoga of enlightened reason enables a person to transcend the three gunas, rise above the dualities and attain the blessed state of a Trigunatita.

Lord Krishna, thus, steadies the wavering and vascillating

SELF-RELIANCE

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mind of Arjuna by this tonic of great strength. First, we must have in our own selves, then only we can have a strong and abiding faith in the great God. The doctrine of self-reliance reaches its acme or culmination in the famous and oft-quoted verse of the sixth chapter of the Gita:

uddhared atmana' tmanam na'tmanam avasadayet atmai'va hy atmano bandhur atmai'va ripur atmanah

(Gita. VI, 5)

i.e. Man should himself bring about his own emancipation, one should not (at any time) discourage oneself; bacause, every man himself is said to be his own bandhu (that is, helper) or his own enemy.

The doctrine of self-reliance or self-effort is very significant for advancement, in any field or walk of life-both mundane and spiritual in the field of education self-effort is the key to success. The teacher can only guide or help the student but the basic effort has to come from him. Life would lose all its fun or charm, if every thing is done for us by our elders, parents or teachers. The excitement lies in individuals' attempts at wrestling with a problem. Even if a person makes a sincere and determined effort but does not fully succeed, the purpose is achieved because the important thing is taking part in the race of life and not always winning the medal.

Every one of us possesses tremendous reserves of energy and strength and we must learn to tap those hidden resources. Vedanta teaches us the technique of unfolding and manifestation of those hidden reserves of strength and talents. Secondly, it also teaches us the method of controlling both the outer and the inner forces and, thus, attain true freedom. Creatureliness and helplessness before circumstances does not befit human beings who are endowed with tremendous resources of power and strength by the great God.

This doctrine of self-reliance or self-help which finds its Smritis, Puranas and folklore. There is a famous saying that Lakshmi

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or the Goddess of fortune, comes only to the industrious lion among men (Udyoginam purusha-simhan upaiti Lakshmi). The weaklings only depend upon fate or gods or goddesses and cry for their help without making any effort themselves

देव देव आलसी पुकारा

The philosophy or Maluk Das has brought about the ruin and degradation of our country viz.

अजगर करे न चाकरी, पंछी करे न काम। दास मलूका कह गये, सबके दाता राम।।

What is required of us is to forsake our dependence on God and exert ourselves to the best of our ability and capacity. A man can achieve something not simply by desiring for it but by making determined efforts for its realization (Udyamena hi sidhyanti karyani na manorathaih). Vain day-dreamings do not help us at all in the achievement of our abjectives.

This initial emphasis on self-effort finds powerful expression in the exhortation of Jesus Christ also. He says, 'Ask, and it shall be given toyou, seek, and Ye shall find; knock, and it shall be opened unto you' (Mathew, 7.7). The door of divine 'krpa' will open as soon as we make a sincere effort. It is with this end in view that Swami Vivekananda has laid so much stress on strength and selfreliance. He says in his famous lecture on 'My plan of Campaign'... 'What we want is strength- so believe in yourselves ... Make your nerves strong. What we want is muscles of iron and nerves of steel. Once we develop our strength and fully tap our inner reserves of power, other things will follow naturally and gracefully, The Great God will strengthen our love and devotion and sradha and we will start marching towards our goal with undaunted steps. Still a time comes in our spiritual march when we start feeling that our own efforts are not of much avail. It is, only, then that we realize the power and efficacy of prayer and divine krpa.

Just as the fairest of flowers in their full bloom are offered to the Great God for His worship, so we should first fully develop ourselves to Him. The first and foremost thing is to do our allotted duty and then resign or surrender ourselves to God. A true devotee of God always considers himself to be the lowliest of the low and

SELF-RELIANCE

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with this spirit of humility surrenders himself at the lotus feet of the Great God.

Lord Krishna, summing up all his advice, in the last Chapter of the Gita says:

Sarvadharman parityajaya mam ekam saranam vraja aham tvad sarvapapebhyo moksayisyami ma sacah

(Gita, XVIII, 66)

i.e., 'Give up all other religion. and surrender yourself to me alone, I will redeem you from all sin, do not be afraid.'

In the first place, we should fulfil, to the best of our ability and capacity, all our 'dharmas' (duties) and then only renounce them and surrender ourselves to the Great God. The great God assures, through the medium of Arjuna, all men that if they surrender to Him with all love and devotion, they will be ultimately merged with Him.

Manmana bhava madbhakto Madyoji mam namaskuru mamevai' syasi satyam te pratijane priyo' sime

(Gita, XVIII, 65)

i.e., keep your mind fixed on Me, become My devotee, offer sacrifies or worship to Me and offer reverence to Me, (thereby) you will come and be merged in Me; this truth I am imparting to you as an absolute certainty, (because) you are My beloved (devotee).

Thus, we should become an instrument in the hands of the great God and the only sound that should emanate from us must be 'Not I but Thou, Not I but Thou' - Tuhi, Tuhi, Tuhi.

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Summer Institute on Indian Approaches and Techniques of personality Development and Behaviour Modification.

A Summer Institute is going to be held at Gurukula Kangri University Hardwar from 15 to 29 June 1987 on 'Indian approaches and techniques of personality development and behaviour modification 'with the following objectives:

- (a) To acquaint Psychology teachers and research scholars regarding various theories of Personality and behaviour modification prevalent in Indian culture.
- (b) To develop understanding regarding Indian methods and techniques of modification.
- (c) To provide a forum for discussion on various aspects of behaviour modification.
- (d) To compile and disseminate Indian thought and material on behaviour modification techniques.
- (e) To develop positive attitude to work scientifically upon Indian concepts and techniques.
- (f) To publish the proceedings of the course.

Those who want to attend this institute should apply to the Director of the institute, Dr. H. G. Singh, Professor, Psychology Deptt.. 32 Gurukula Kangri Vishwavidyalaya, Hardwar on the prescribed form obtainable from him and such applications duly recommended and forwarded by the head of the institution, must reach upto May 30, 1987.

The selected candidates shall be informed in due course of time with joining instructions.

Dr. H. G. Singh Professor, Psychology Deptt, Director, Summer Institute, 32 Gurukula Kangri Vishwavidyalaya Hardwar-249404

FORM IV

- 1. Place of Publication
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I. Virendra Arora hereby declare that the particulars given above are true to the best of my knowledge and

Dated 15-3-87

Virendra Arora Signature of Publisher

SCIENCES IN VEDAS

The following News in the Times of India dated 8-1-87 supports the above theme

Atharva Veda has contributed to Psychology

The Times of India News Service.

BANGALORE, January 7: Can the Vedas make a contribution to the science of psychology?

Dr. H.G. Singh, professor, psychology department of the Guruku Kangri University, Hardwar, thinks they can. In a paper presented a a symposium of the Indian Science Congress here, Dr. Singh makes a case for the "Psychological nature" of the Atharva Veda.

He has pointed out that the Atharva Veda was also called "Atma Veda" which when translated means "knowledge of self" and this, he argued, was a synonym for the word psychology.

Dr. Singh said that the procedure and methodology of the Athana Veda was basically psychological as it gives primary importance to "Atma" or the psyche. "According to Athava Veda psychic energy can be lost gained and transferred through various psychic and ritualistic practices. It says that psyche can command and control matter bacause the two are one and the same.

Dr. Singh pointed out that the Veda propagated the Atharvanic (psychological) and Kaushik (somatogenic) approaches to treat polypsychic and somatic disorders. He said the Atharva Veda also applied "manas chikitsa", psychotherapy to cure physical diseases.

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QUARTERLY JOURNAL OF VEDIC, INDOLOGICAL AND SCIENTIFIC RESEARCH



"Let noble thoughts come to us from every side."

Gurukula Kangri Vishwavidyalaya Hardwar, India

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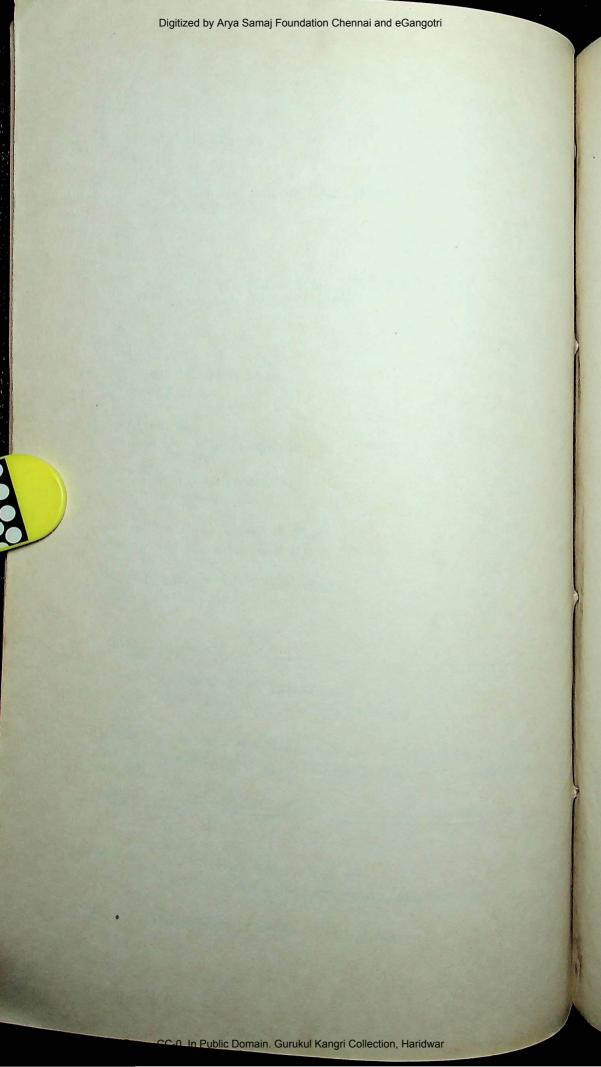
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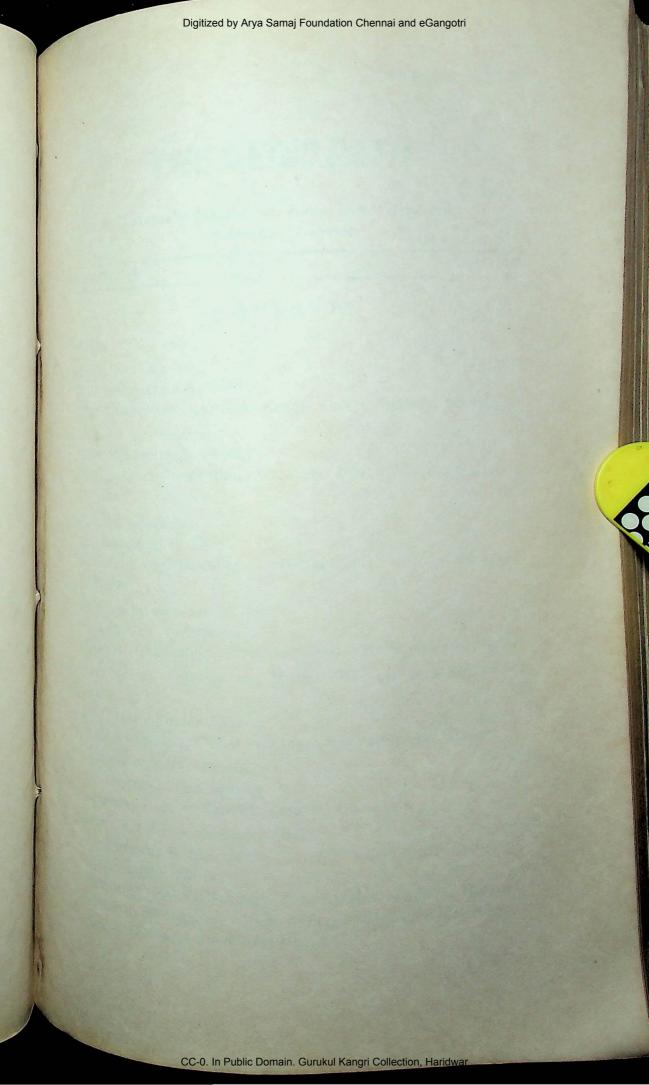
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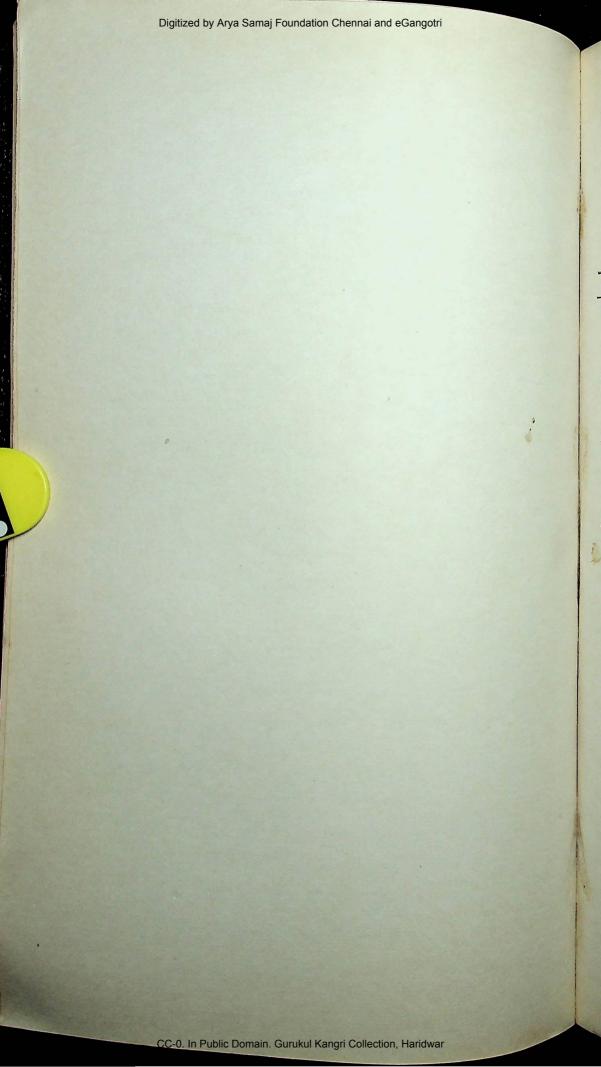
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Editorial

The Vedic Path is the path of peace, bliss and contentment. It is the path of knowledge and devotion. It is also the pursuit of the Sadchidanand. A pursuer of this path has to give up vices and negative feelings. The world is already full of miseries and agonies; human life which was so beautiful has been vituperated by man's own actions. Since actions are the result of thoughts, an effort has to be made to purify the mind. Thought can be made wholesome by practising and by learning the Vedic Path. A sincere attempt, therefore, has been made in this issue of our journal to roll on the true and real Vedic Path. We strongly feel that there is no other way to make this universe a happier place than to follow the path of the Vedas. Our earnest desire will be to bring to light the real value of the Vedas.

Our prayer is the same old, well-known Vedic Prayer:

ओ३म्, विश्वानि देव सिवर्तु दुरितानि परासुव । यहमद्र तन्न आसुव ॥ य० ३०/३

Oh Lord God, creator of the universe (and Source of all great power), of Holiest nature (and dispenser of true happiness), be gracious, we beseech Thee, to dispel all our miseries (vices and evil tendencies), and to bestow upon us what is good, (such as virtuous disposition.

The Vedic Path. Vol. Ll, No. 1 June 1988 Qua, Jour, of Vedic Indo, & Sci. Research

Wisdom of the Vedas

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R.C. Sharma*

The Vedas, India's glory of the past, are the books of wisdom and reflections of our ancient culture. Very deep in meaning, prone to various interpretations, full of rich symbols, they are 'the ancient sacred literature of India'. They are the perfect specimen of good thought, rich poetry and sane feelings. They are throughout religious; they are spiritual giants. The Vedas are the essence of virtue and value-oriented life. They lift us from the mundane and material; they elevate our souls heavenward, and lift us up like a wave, a cloud, or a leaf to be thrown at the feet of the Supreme. They do not teach sectarianism: they are sue religion as well as supra-religion. They are the ambassadors of Truth. Nobody can deny that they are the union of satyam, shivam and sunderam; they indeed unify the True, the Good and the Beautiful.

The Vedas are full of hymns, prayers and sacredotal formulae offered by priests to the gods on behalf of lay sacrificers; charms for medicine; expositions of the sacrifice, speculations, philosophies, psycho-physical, cosmic, and theosophic, and finally they teach rules of conduct in everyday life, at home and abroad. The Vedas with their infinite branches of learning touch the perfection in every department of knowledge systematically. One can study in them the first beginnings of our language. They are 'the original

^{*} Vice-Chancellor, Gurukula Kongri Vishwavidyalaya, Hardwar.

WISDOM OF THE VEDAS

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sources of all the Shastras. According to Swami Dayananda, the Veda contains Truth of science as well as Truth of religion. All the physical sciences have been profusely dealt with in the Vedas. They offer treatments for body, for mind and for soul. In the Valkya Smriti it has been said:

न वेदशास्त्रादन्यत् तु किचिच्छास्त्रे हि विद्यते । निस्मृतं सर्वशास्त्रे तु वेदशान्यात् सनातनात् ॥

'There is no greater shastra than the Vedas. All other shastras are derived from and are based upon the Vedas. The Vedas are real sources of all religion, morality, righteousness and good conduct.'

The Vedas are, indeed, full of ideas on polity, warfare, science, worldly wisdom, peace and health of all kinds. The Vedic seers propounded different disciplines of learning, e.g., Philosophy, Psychology, Mathematics, Medicine, Military Science, Chemistry, Engineering, Aeronautics, etc.

What is that by knowing which everything in this vast universe is known. This question has sometime or the other agitated all thinking persons. The hoary sages of ancient India after deep and prolonged meditation discovered the answer that by knowing Atman, the sole reality that sustains the universe, all is known; for the atman creates this universe, and enters into it as soul. Atman also termed Brahman, the creator, is the supreme soul; atman the created is the individual soul. The entire esoteric fabric of the Upanishads, which number more than a hundred, is woven round to concepts—that of the Brahman and the atman. They urge the earnest seeker to strive for Brahman-atma-aikyam (unity of the Brahman and the Atman).

The greatest contribution of the Vedas is to indicate a path for self-realization is more than attainment of wealth and mundane knowledge. It alone guarantees peace of mind which cannot be got by any other means, including wealth. The knowledge of the SELF took about 101 years to a person like Indra. This knowledge of the self can be attained through the study of the Vedas.

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THE VEDIC PATH

On the one hand the Vedas teach the victory over soul. On the other hand they preach the gospel of fusion of the Matter and the Spirit,

The greatest value of the Vedas lies in their lesson of love. They shun hatred. They teach love. They propagate the idea of world-family; they disseminate the concept of vasudhev kutumbakam. They contain prayers for the welfare and upliftment of the individual as well as of the society. They teach that the individual's happiness lies in the well-being of all the people. The strongest wish of the Vedic composers is:

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः। सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुखमाग्भवेत्॥*

Let all be happy, let there be no unhappy ones. All should be healthy, happy and prosperous. All should look at others with good feelings. All should follow the good path.

Proclaiming time and again the principle of world family, international amity and equality, it is said in the Samvanan Sukta:—

सं गच्छध्वम् सं वः मनांसि जानताम् । देवाः मागं यथा पूर्वे संजानानाः उपासते ॥

You should move together, talk together, think together. Just as your elders of divine qualities with full knowledge and consciousness played their part in life (of moving together, thinking together, and talking together) so should you follow them in their footsteps.

* हे ईश सब सुखी हों, कोई न हो दु:खारी। सब हों नीरोग भगवन्, वन-धान्य के भण्डारी॥ सब मद्र माव देखें, सन्मार्ग के पथी हों। दुखिया न कोई होवे, सृष्टि में प्राणधारी॥ WISDOM OF THE VEDAS

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समानः मन्त्रः, सिमिति, समानो, समानं मनः सह चित्तम एषःम् । समानं मंत्रम् अभिमन्त्रये वः समानेन वः हिवषा जुहोमि॥

Common be your Aim, common be the decision of your Assembly, common be your Thought, common be your Will, I direct you to common Aim, so that directed by common means you may achieve your object.

And then

समानी व आकृतिः, समाना हृदयानि वः । समानं अस्तु वः मनः, यथा वः सु सह असति ॥

Comoon be your Intention, common be the desire of your Heart, common be your Thoughts so that there may be the live-together existence among you.

Vedas are a quest for the Infinite. They are the books of super and supra conscience. One who reads them and one who chants the Vedic hymns regularly and repeatedly will find himself surrounded by the halo of God and will certainly realize nearness to God. The Vedic mantras when recited produce vibrations which are positive and which help in the purification of the air. The fire being the purification-symbol and purification-means is lighted to perform the Vedic yagnas; the incense and other materials burnt at the Vedic altars purify the air and the atmosphere and lessen pollution. This is now a scientific fact. People suffering from hypertension, blood-pressure and various mental disturbances will find the Vedas as a source of peace and bliss. The contentment, the internal joy, the dhyan-type of concentration which the readings of the Vedas provide are of a unique value.

Manu, the composer of *Manusmriti* proclaimed that one who knows the Vedas can conduct the affairs of the state and polity, can follow the judicial system, can organize the armies and building a social order can lead to universal welfare. Vedas also contain profound ideas and thoughts on Sociology, Psychology, Economics,

THE VEDIC PATH

Sciences and the like. Vedas are also our social and cultural history.

The literary value of the Vedas is also quite obvious. They are the best specimens of superconscient poetry, the mantric poetry, the voice of the creator, the mouth-organ of the Divine. They remove the dross from man's heart; they remove all dirt and evil thoughts from human mind and purify the man.

Let us cite a few illustrations of Vedic profundity. In the $Atharva\ Veda$, 10-7-32, what a beautiful prayer is !

यस्य भूमिः प्रमा, अन्तरिक्षम् उत उदरम् । दिवं यः चके मूर्घानम्, तस्मै ज्येष्ठाय ब्रह्माने नमः॥

Whose, the earth is like His feet, the space is like His abdomen, and the heaven above is like His head; To such a Great one we pay our homage.

Similarly

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यस्य सूर्यः चक्षुः चन्द्रमा पुनर्णवः । अग्नि यः चके आस्यम्, तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

"Whose the sun and the ever-new moon are the eys, fire is the mouth, to such a Great One we pay our homage." (Atharva Veda 10-7-33):

यस्य वातः प्राणायनाौ चक्षुः अंगिरस अभवन्। दिशः यः चके प्रज्ञानीः तस्मै ज्येष्ठाय ब्रह्मणे नमः॥

Whose wind is the in-going and out-going breath, the rays are the eyes, the directions are the knowledge: To such a Great one we pay our homage (Atharva Veda, 10-7-34).

The Vedic Path. Vol 50, No. 1 June 1988

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Introducing Vedic Sandhya

GBK Hooja*

A couple of years ago, a team from 'Let's Make It A Better World' visited the Gurkula Kangri and sought for accommodation and camp site from where they could operate in the neighbourhood. They also sought my advice regarding the area of their operation. I offered to accommodate them in our hostel subject to the condition that they would join the daily Sandhya and Havan being performed by our boys. Before accepting my offer, the leader said that their group was composed of foreigners including Christians and Mohemmadans who would hesitate to join the Vedic Sandhya and Havan as stipulated by me. I put them in touch with a teacher who ran them through the meanings of the Vedic hymns being chanted during the above ceremonies. When they next came to see me, I asked them if they had objections to any of the hymns. They readily agreed that they had no Objection and they would accept my proposal. As for the field of operation I indicated the Kangri village to them where they went and did some commendable work.

Apart from that, during my visits abroad I have often received requests from a large number of Indian expatriates for making available English translations of the Vedic hymns which they could place in the hands of their children.

Here I would also like to add that Swami Dayananda in his Salyantha Prakash has clearly stated that mere chanting of hymns without Fermer Vice-Chancellor Gurukula Kangri Vishwavidyalaya, Haridwar, U.P.

THE VEDIC PATH

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understanding their purport is of no use. In his characteristic pungent style he has likened the man reciting the Vedic mantras without understanding their meanings to an ass carrying a burden of the Vedic samhitas. So when Acharya Satyakama, an erudite and well-known Vedic scholar, joined the Gurukula team, I requested him to bring out a booklet containing the English translation of the Vedic hymns being chanted during the Sandhya and Havan ceremonies. The result is the ninth rashmi of the Govardhan Jyoti, published by M/s. Rajpal & Sons with the financial assistance of the Sangarh Vidya Sabha Trust, Jaipur.

As the leaned author says in his Preface, Sandhya means the action by which, or the time at which the devotee fully meditates on Om, the Supreme Being. The proper time for this meditation is the twilight. First of all the exercitant should thrice sip a little water and recite the Gayatri mantra through which he seeks Divine guidance for action in the right direction. Next comes the prayer for peace and well being for the entire humanity.

Then follows the prayer for personal well-being and strength. While doing so the performer touches his mouth, nostrils, eyes, ears, navel, heart, throat, head, shoulders, and palms. The next mantra again is the prayer for purification of the head, eyes, throat, heart, navel, feet and head once again and then the entrire body.

It would appear that the ancient sages had drawn up as it were a checklist as is the practice in the motor-workshops, so that the performer may not omit any important limb. This practice would find support from modern psychologists in so far as it is conducive to the care of the limbs mentioned above through auto-suggestion.

Next follows the pranayama mantra or the breath control mantra in which the performer meditates upon the Supreme Being as the Remover of pain, Bestower of happiness, Lord and Creator of the Universe, Generator of all action and Embodiment of Truth.

Thereafter come three mantras in which the performer meditates upon the luminous God who is the impeller of all actions in accordance with the laws of creation and life. He contemplates on the premordial matter which was lying dormant in darkness and began to evolve into the great expanse of sparkling particles and began to gain

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momentum. This movement brought into existence Time and made the sun and the moon, the stars and the earth and other heavenly the sun and self-luminous worlds as in previous cycles of Creation. Through these mantras the performer seeks awareness of the vast Universe around him and tries to establish unison with it.

Then follow six mantras whereby the performer turns attention to six directions, East, South, West, North, Below and Above, and prays for devotional progress in all these directions. He also prays that those who offend us and those whom we offend may be placed in the jaws of Justice of the Lord Almighty.

Next follow four mantras which are by way of prayer for God-reallization. "May we, knowing our soul which is greater than the great matter, realize the self-luminous spiritual life which is the greatest of all. Learned men place within their hearts that perfect and all-powerful God for all the knowledge of the world, that wonderful God who is the strength of the learned men is visualised in the heart of the devotees. That God gives light to the sun, moon and fire. He pervades the earth, other planets and the celestial regions. He enlightens both the conscious and the material worlds. That self-effulgent benefactor of the devotees, pure and serene, Lord eppears before us. By His grace may we be able to see for a hundred years, live for a hundred years, hear for a hundred years, speak for a hundred years, and may we live for more than a hundred years in happiness,"—thus prays the devotee.

It is noteworthy that the devotee prays not for his individual comforts and progress but for the entire humanity.

Once again the devotee chants the Gayatri mantra and seeks communion with God and then follows the samarpana mantra, the ^{Verse} for salutation and surrender :

Oh God, Ocean of Mercy, may we, by Thy grace, attain success in our actions and please grant us through religious and truthful attributes Worldly riches, pleasures and spiritual blisss.

Through the last verse the devotee offers homage to the Supreme Lord who is the embodiment of extreme goodness to grant peace and bliss and happiness.

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This is in short the Vedic Sandhya prescribed by Swami Dayananda for all noble men seeking peace, prosperity and bliss. It will be noted that it has no sectarian bias and may in fact be accepted as a universal prayer by humanity at large regardless of caste, creed, community, colour or country.

Of course, what is needed is to translate it into hundreds of languages and dialects being spoken all over the world, and who will perform this task, if not the followers of Dayananda Saraswati?

The vedic Path, Vol. 50, No. 1 June 1988 Qua. Jour. of Vedic Indo, & Sci. Research

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Rigveda—An Introduction

Dr. Ganga Ram Garg*

Written in Vedic Sanskrit, the Vedas are the oldest books of the Indo-Aryans. They are the fountain-head of Indian literature and the most ancient monument of Indo-European literature. The word 'Veda' (from the root vid 'to know') means 'knowledge'. According to the strict orthodox faith of the Hindus, the Vedas are—apaurusheya 'not human compositions', being supposed to have been directly revealed by the Supreme Being, Brahman, and are called 'Shruti', i.e., 'What is Heard or Revealed' as distinguished from 'Smriti'; and the several sages, to whom the hymns of the Vedas are ascribed, are, therefore, called Drashtarah 'seers' and not Srashtarah 'composers'.

The Vedas, four in number, are: Rigueda, Yajurueda, Samaveda and Alharvaveda, revealed respectively to the sages, Agni, Vayu, Aditya and Angiras. However, what is now called 'Veda' or 'Vedic Literature', consists of three different class of literary works—Samhitas, Brahmanas, Aranyakas and Upanishads, but the term 'Mantra' is often restricted to the first class, i.e., Samhitas. There is another class of works, called Vedangas, which has the closest connection with the Vedic literature; the Vedangas include besides the works on ritual, a number of works on phonetics, grammar, etymology, metrics and astronomy.

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Not a single work of the Vedic period can be accurately dated; the three sources of information, viz., archaeological, geological and astronomical, do not help in ascertaining the Vedic age. Of the internal historical facts, mention of the Vedic antiquity to the Aryan Indo-European period is also uncertain. or Indo-Iranian and A comparison of the language of the Veda with that of the Zend Avesta or with the Classical Sanskrit does not yield any positive results. The surest evidence in this respect is still the fact that Mahavirax and the Buddha pre-suppose the entire Veda as a literature to all intents and purposes complete. Thus the end of the Veda musi be earlier than the seventh or sixth century B.C., but some scholars are of the opinion that the earliest parts of the Veda came into being as early as 6,000 B.C. Winternitz is of the view that 'we shall have to date the beginning of this development about 2000 or 2500 B.C. and the end of it between 750 and 500 B.C.'

The Samhitas are collections or compilations of hymns, prayers, benedictions, sacrificial formulae, litanies, etc. There are four Samhitas belonging to the four Vedas, though many Samhitas or slightly diverging recensions of one and the same Samhita, handed down by word of mouth in different Vedic schools must have been in existence. It may be remembered that the Rigveda is neither an historical nor an heroic poem, but mainly a collection (samhita) of hymns; naturally it is poor in historical date. The Samaveda, mostly taken from the Rigveda, hardly counts at all as an independent text. The Samhita of Yajuveda, if the Brahmana portions of the Black Yajurveda are left out of account, are nothing but collections of short formulae used by a certain class of priests at the Yajnas. For the history of the Indian people of the Vedic Age, the Atharvaveda is certainly the most important and interesting of the four Samhitas, The total number of mantras in all the four Vedas is taken to be 20,389, though this number varies slightly according to diverging recensions of the Vadas.

Rigueda Samhita: Of the four Samhitas, the Rigueda-samhita is the oldest one and the most important. Of the 21 (or 27 according to some scholars) recensions of this Samhita, which were known at one time, only one, namely the Shakala recension, consisting of 1,011 hymns (suktas) of very unequal length, has come down to us apparently complete, and it is the Shakala recension, that is meant

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when one speaks of the Rigveda, though there are parts of two other recensions of the Rigveda, namely the Valakhilya (11 hymns, placed recensions of the end of the eighth Mandala of the Shakala in the middle or at the end of the eighth Mandala of the Shakala recension) and the Bashkala (36 hymns in the Aundh edition of the Rigveda, the so-called Khila-suktas, inserted at various places in the Shakala text).

The suktas are arranged in eight Ashtakas, each Ashtak, consisting of eight Adhyayas or Chapters; these 64 Chapters are again divided into Vargas and these further into Riks. By another arrangements, which is more popular, the suktas are grouped into Mandalas, which are ten in number; these mandalas consist of suktas, each sukta having varying number of mantras. The total number of mantras in the Rigveda including those of Valakhilya suktas is 10,552 while the total number of suktas is 1028.

Mandalas II to VII are known as the 'Family Books', for each is ascribed to a particular family of seers, viz., Il to Gritsamada, Ill and VII to Vishwamitra. IV Gautama, V Atri, VI Bharadwaj, Vasishtha. The hymns of these family Madalas are often composed of tristichs (trichas)-evidently because in ritual, as a rule, groups of three verses, and not whole hymns or single verses, are used. Mandala VIII is known as the Pragatha-mandala, for the verses in mixed metres known as Pragathas, indispensable for the Udgatriritual, are drawn mostly from this Mandala. Mandala IX is most pronouncedly a ritual Mandala, for in it were collected all the hymns addressed to Soma Pavamana, which were originally included in the other Mandalas. The first Mandala is in two parts: the first 50 hymns have the Kanvas as authors, arranged like the VIII Mandala, but the Mandala Visual by some Mandala X is often Atharvanic in character and is considered by some scholars at the Atharvanic in character and is considered by some Scholars a later addition. The Anukramanis (Vedic Indices) give the hames of the seers of every single sukta of Mandalas I, IX and X; this list contains this list contains the names of women also. Some of the suktas have narrative distance of the names of women also. narrative dialogue (notably between Pururavas and Urvashi), basis of latter deof latter drama. Among the four didactic suktas, the most remarkable is "The Care." Among the four didactic suktas, the most remarkable and horses; is "The Gambler's Lament'. There are prayers for cattle and horses; certain subtoness. certain suktas refer to incest, seduction conjugal unfaithfulness, forced about forced abortions, deception, theft and robbery.

The most ingenious devices were adopted to guard the Rigveda-

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samhita from corruption by the formation of Padapatha, Kramapatha, Jatapatha and Ghanapatha. The language is in the earliest stage of that literary language of which, the latest stage (Classical Sanskrif) was fixed by the grammar of Panini. Metrical skill of a high order and command of language mark the diction of the hymns, which is on the whole, simple and natural. 'As works of art, the hymns deserve a prominent place in the world literature.'

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The gods usually stated are 33 in number, excluding hosis of lesser deities like the Maruts; in appearance, they are conceived as human. The principal celestial gods are Dyas, Varuna, Mitra, Surya, Savitri, Pushan, the Ashvins, and the principal goddesses are Ushas (Dawn) and Ratri (Night). The chief atmospheric gods are Indra, Apamnapat, Rudra, the Maruts, Vayu, Parjanya, and Apas; the terrestrial deities are Prithvi, Agni and Soma.

The Rigveda is the foundation of the other Vedas; a good number of verses are derived from it, all but 75 stanzas of the Samaveda are taken from Mandalas VIII and IX of it, about one-seventh of the material of the first nineteen of the twenty Kandas of the Atharvaveda is drawn from the Rigveda, where Rik-mantras often appear with significant variants, while the 20th Kanda consists mostly of mantras drawn from the Rigveda, which appear without a single variant reading; thus roughly one-fifth of the material or some 1,200 mantras of the Atharvaveda are taken from the Rigveda.

From the point of study and commentaries, the following five Shakhas are described: Shakala, Vashkala, Ashvalayana, Shankhayana and Mandukeya. According to some scholars, the number af Rigvedic Shakhas was 27 in the following order: (1) Eudgala, (2) Galava, (3) Shaliya, (4) Vatsya, (5) Raushiri, (6) Bodhya, (7) Agnimathara, (8) Parashara, (9) Jatukarnya, (10) Shankhayana, (11) Ashvalayana, (12) Kaushitaki, (13) Mahakaushitaki, (14) Shamvya, (15) Mandukya, (16) Bahvricha, (17) Painkya, (18) Uddalaka, (19) Shatabalaksha, (20) Gaja, (21) Vashkali, (22) Vashkali, (23) Vashkali, (24) Aitareya, (25) Vasishtha, (26) Sulabha, and (27) Shaunaka.

The names of hymn-seers (same of them ladies) are as under (1) Madhuchchhanda, (2) Jeta, (3) Medhatithi, (4) Shunahshepa,

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(5) Hiranyastupa, (6) Kanva, (7) Praskanva, (8) Savya, (9) Nodha, (5) Hirallyassar, (11) Gotama, (12) Kutsa, (13) Kashyapa, (14) (10) Parasita, (16) Kakshivan, (17) Bhavayavya, (18) Romasha, Rijrasiiva, (10) Romasna, (20) Budha, (21) Avasyu, (22) Pragathakanva, (23) Yayati, (24) Apala, (25) Dirghatama, (26) Agastya, (27) Indra, (28) Marut, (29) Gritsamada, (30) Somahuti, (31) Kurma, (32) Vishwamitra, (33) Rishabha, (34) Utakala, (35) Kata, (36) Devashrava, (37) Devavrata, (38) Prajapati, (39) Vamadeva, (40) Aditi, (41) Trasadasyu, (42) Purumilla, (43) Babhru, (44) Gatu, (45) Dyumnika, (47) Nahusha, (48) Kumara, (49) Isha, (50). (46) Samvarana, Sutambhara, (51) Dharuna, (52) Vabri, (53) Puru, (54) Dvita, (55) Traitana, (56) Shasha, (57) Vishwasama, (58) Dyumna, (59) Vishvacharshni, (60) Gopapani, (61) Vasuyu, (62) Tryaruna, (63) Ashvamodha, (64) Arti, (65) Vishwasvara, (66) Gauraviti, (67) Gavishthira, (68) Prabhu, (69) Punarvatsa, (70) Nrimedha, (71) Prithu, (72) Lopamudra, (73) Vasu, (74) Chakshuh, (75) Saptarshi, (76) Kavi, (77) Putadaksha, (78) Pratikshatra, (79) Urdhvasadma, (80) Amahiyu, (81) Rehajamadgni, (82) Puruhana, (83) Shishu, (84) Vaikhanasa, (85) Trishira, (86) Haryashva, (87) Shankha, (88) Harimantha, (89) Vena, (90) Matarishva, (91) Kurustut, (92) Mathita, (93) Gritsamada, (94) Pratardana, (95) Asita, (96) Kusidhi, (97) Abhitaya, (98) Ambarishe, (99) Idhmavaha, (100) Vishvaka, (101) Saptagu, (102) Yajna, (103) Gaupavana, (104) Kapota, (105) Rishyasringa, (106) Juhu, (107) Jaratkaru, (108) Vibhraja, (109) Rahugana, (110) Kshutakaksha, (111) Sukaksha, (112) Atribhuya, (113) Gauri, (114) Utathya, (115) Tirashchi, (116) Pratiratha, (117) Krishashva, (118) Nidhruvi, (119) Nema, (120)(123)Pavitra, Suditi, (121)(122)Atri, Shrushtigu, (124) Gopavana, (125) Damana, (126) Devashrava, (127) Akrishthapachya, (128), Krisha, (129), Kritnu, (130) Chyavana, (131) Vasukra, (132) Vyaghrapat, (133) Devala, (134) Ushana Kavya, (135) Ghosha, (136) Rijishva, (137) Shyavashva, (138) Vaikuntha, (139) Vivriha, (140) Sudasa, (141) Sarama, (142) Nabhanedishta, (143) April (143) Anila, (144) Vishanaka, (145) Rama, (146) Syumarashmi, (147) Shikhandini (144) Vishanaka, (145) Rama, (146) Syumarashmi, (147) Shikhandini, (144) Vishanaka, (145) Rama, (146) Syumana (152) Pit: (148) Brihanmati, (149) Ayasya, (150) Vindu, (151) Avatsara (152) Riti, (153) Avatsaraksha, (154) Dyutana, (155) Pratibhanu, (156) Rinaniaya (150) Yami, Rinanjaya, (157) Bhrigu, (158) Purumidha. (159) Yama, (160) Yami, (161) Rep. (165) Sansuka, (161) Renu, (162) Ayu, (163) Saptavaghra, (164) Virupa, (165) Sansuka, (166) Aia (167) Ayu, (163) Saptavaghra, (164) Virupa, (170) Lubha, (166) Aja, (167) Prishadhra, (168) Suparna, (169) Ekata, (170) Lubha, (171) Karna, (174) Suhastya, (171) Karnashruta, (172) Dridhachyuta, (173) Krishna, (174) Suhastya, (175) Name (175) Nemasunu, (176) Apratiratha, (177) Brihatkatha, (178) Pracheta, (179) Mandi (179) Mandhata, (180) Pani, (181) Sumitra, (182) Shabara, (183)

Viprajuti, (184) Ushtradamsha, (185) Vyanga, (186) Nabhaprahbedana, (189) Agnitanasa (180) Phruya (189) Agnitanasa (180) (187) Murdhanvan, (188) Dhruva, (189) Agnitapasa, (190) Dharma (192) Patanga, (193) Prithubandhu, (194) Bhikshu, (191) Arbuda, (196) Saptadhriti, (197) Shraddha, (198) Indramata, (195) Sarvahari, (196) Saptadhriti, (197) Shraddha, (198) Indramata, (199) Shirimbitha, (200) Ketu, (201) Vabhravy, (202) Svasti, (203) Yakshmanashana, (204) Vihavya, (205) Ratahavya, (206) Yajata, (207) Uruchakri, (208) Bahuvrikta, (209) Paura, (210) Avasyu, (211) Devapi, (212) Bharadwaja, (213) Narada, (214) Shunahotra, (215) Irimbitha (216) Garga, (217) Vaivasvata Manu, (218) Vasishtha, (219) Sahsravasu, (220) Shakti, (221) Ita, (222) Vishvavasu, (223) Shataprabhedana (224) Sharyati, (225) Abhivarta, (226) Drona, (227) Upastut, (228) Pururava, (229) Arishtanemi, (230) Suveda, (231) Urukshaya, (232) Bhishak, (233) Shyena, (234) Sarparajni, (235) Aghamarshana, (236) Savna, (237) Kulamala, (238) Duvasyu, (239) Nabhaga, (240) Rakshoha, (241) Medhatithi, (242) Asanga, (243) Shashvati, (244) Devatithi, (245) Brahmatithi, (246) Vatsa, (247) Yavapamarut, (248) Shashakarna, (249) Suhotra, (250) Ashvasukti, (251) Shamyu, (252) Vishvamana (253) Payu, (254) Nipatithi, (255) Vashishtha, (256) Vashishtha, (257) Vishvakarma, (258) Samvarta, (259) Agnipavaka, (260) Sadhi, (261) Tanva, (262) Urdhvagriva, (263) Sambamitra, (264) Agniputa, (265) Urvashi, (266) Shibi, (267) Manduka, (268) Lava, (269) Brihaddiva, (270) Hiranyagarbha, (271) Chitramaha, (272) Pratiprabha, (273) Bhuvana, (274) Barhisha, (275) Mudgala, (276) Shrutavid, Trishanku, (278) Bharga, (279) Kali, (280) Matsya, (281) Manya, (282) Manyu, (283) Sadhvasa, (284) Vitahavya, (285) Goshukti, (286) Nara, (287) Saubhari, (288) Rijisva, (289) Kashyapa, (290) Maitravaruni, (291) Shyavashva, and (292) Rochisha.

This long list of hymn-seers, which might appear tiresome in an article, has been deliberately and purposely given to show that many of the names given above were also the names of famous kings, but this should not be taken that the kings were hymn-seers. Two names are particularly worth mentioning, the names of Pururavas and Urvashi. These names so popular in Hindu mythology, the first as a king and the second as an apsaras, were actually the names of the hymn-seers. This should refute the arguments of those who advocate that the names of Pururavas and Urvashi in the Rigveda are the names of King Pururavas and his gueen Urvashi.

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The Vedic Path, Vol. 50, No. 1 June 1988 The Vedic Indo, & Sci. Research own shor ammes. Hence, we see a paye lost who has crosed named to be the asservoir ecutaming these

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Towards the Infinite (ANANT KI OR)

Ram Prasad Vedalankar*

The word 'Anant' means infinite and endless, and in this text, it is used in relation to God, primarily because He is without an end, not subjected to decay and destruction, and ever present in all times. He is called Anant for this reason that no boundary or line of demarkation can circumvent Him and limit His powers, thus bringing Him in the jaws of final ruin. As a result, therefore, it is obligatory for each and every one of us to regard Him as pervading every nook and. corner of this multiform universe—He, the most beloved.

In several mantras of the four Vedas, this pervader of even the most infinitesimal particle of this universe is called VISHNU. The etymological explanation of this name points to the all pervasiveness of the Lord. And because He is all-pervading, because He is far away from the clutches of destruction and death, and even the pain which has been seen that the clutches of destruction and death, and even the pain which has been seen to be a seen that the pain which has been seen to be a se which precedes destruction, because He transcends all boundaries and limitations, all of us who seek and hanker after freedom from bondage and hanker after freedom from Any other bondage and pain must take refuge in this Anant Vishnu. Any other refuge that the control of the refuge than that of the Lord would spell for the aspirant only suffocating limitations, antagonising pain and haunting pleasures.

No one amongst us is absolutely steady and firm, and this lack of steadiness and firmness causes us to experience everyday our Pro-Vice Chancellor, Gurukula Kangri Vishwavidyalaya, Hardwar

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own shortcomings. Hence, we are always looking for such a person who has proven himself to be the reservoir containing these two qualities, so that we can have shelter from Him and find relief from our hurting pain. But while we have been involved in looking for this reservoir, we have had to subject ourselves to so many humiliati. ons. We have ever so often ended up placing our confidence in persons we have never actually known, only resulting in those persons abandoning us half-way in the journey towards the goal we have set for ourselves—that of steadiness and firmness. In fact, our whole life so far has been made up of misplaced confidence, of us having placed our trust and confidence in persons, things and situations not worthy of this trust. And each time we ended up extending this confidence, we at first felt that our task of ending the pain of unsteadiness and looseness was about to be fulfilled, but alas not long afterwards, we suffered from the repeat experience of intensified pain and broken emotions. Those in whom we trusted have all proven themselves unsteady and loose, how could they teach us to be steady and firm? Does it mean, after all these repeat experiences, that the idea of one possessing the qualities of steadiness and firmness is all a fantasy, that there is no such person? Are we really destined to suffer unfathomable pain in this almost endless cycle of continual birth and death? Are we not privileged to even conceive of freedom from this shackle? Assuming that there is such a steady and firm personality and we are encouraged to conceive of this vital freedom, then where should we go for this freedom in this vast universe containing so many multiplicities? is the person worthy of bestowing this freedom to be found in this visibly external world, or is he hidden somewhere deep within us? Such questions make our problem more depressing and add to our tensions.

In such a state of being, when it appears that there is no one to come up with a ray of hope to pierce through the darkness in which our thinking faculty in engulfed, the Rishis of the Upanishads come forward to whisper to us a secret—in fact, a refreshing message, one that reveals to us the existence of a Superhuman Being who extends a helping hand to His devotees in getting them disentangled from the shackles of unsteadiness that have bound them to the ever-revolving wheel of birth and death. This Being is Superhuman primarily because He is so very different from the human friends in whom we have reposed our confidence before. He is Superhuman

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because the helping hand he extends, does not abandon the struggling aspirant half-way up in the climb towards Infinite happiness.
In Superhuman because, unlike our human friends, He can never
be accused as having laid false claims to being the reservoir of
steadiness and firmness. For this reason, proclaim the Rishis of the
Upanishads, every aspirant after happiness should quickly approach
this Superhuman Being, this Master of the Universe and realising
His infinite powers, drink deep from His ever-flowing fountain of
peace, rest and joy.

It is common experience that when two friends wish to meet each other, they have to arrive at a place convenient to each other. That place can only be convenient when it is familiar to both parties and within easy reach. The question here arises "Where can my master and I meet ?" My master is all-pervading-He is here, there and everywhere; but I do not possess that capacity-I cannot be at the numerous places where he is always present. Is there no such place where He and I can be present without any inconvenience? Oh Yes! there is such a place—and it is in the innermost cavity of the heart. The Rishis of the Upanishads reveal from their personal experiences that this Master of the Universe takes a seat on the Royal chair of the human heart, more so if He is invited to do so. There, God and His devotee can be at rest and in the sweet company of one another without anyone interfering. There the devotee can approach his Master, realise His powers and partake of the soothing nectar flowing from the never-ending fountain of peace, rest and loy, It is this meeting of the Master and His devotee that would bestow on the latter the steadiness and firmness that he has been searching for all his life. There, the devotee will experience not even an iota of fear and anxiety. his actions have determine

How to approach this Master is all described in the fortieth chapter of the Yajurveda. For the sake of convenienca, we shall headings.

The type of devotee fit for God-realisation

²⁾ God and His nature

Asambhooti, Vidya and Avidya for the realisation of God

- 4) The knowledge of reality and its necessity in the
 - 5) Full surrender of the Self at the feet of God.
 - 6) The final realisation and experience of God.

THE DEVOTEE FIT FOR GOD-REALISATION

Of course, there needs to be no extra emphasising of the fact that for one to approach this Anant Vishnu, this Infinite, Indestructible and All-Pervading Master, one definitely needs to be adequately equipped and in a state of fitness for this meeting. This state of fitness would demand of the devotee to revolutionise his whole mental vision and to look into the raw material inside which lends sustenance to his conception-process. The first three mantras of the fortieth chapter of the Yajurveda can be of tremendous help for the devotee in his efforts to bring about this much-needed revolutionising is needed of his inner porcesses. The essence of these mantras is:

- 1) One needs to conceive of the Master as being present everywhere at all times.
- 2) While enjoying the bounties of this universe, one must always feel that everything belongs to the Master of the Universe. It is only on the basis of one's actions that one has been given the privilege of enjoying the bounties contained therein. This privilege to enjoy must not in the course of time be misunderstood to mean the privilege of extending ownership. The devotee must realise that his actions have determined his current life-environment, life-span and life-style, and he must enjoy them not only in a spirit of complete satisfaction but also in a spirit of detachment.
- Not only does the seizure of another's wealth constitute sin, even the desire to covet is sin itself.
- 4) One must desire to live only if involved in the accomplishment of works, and not otherwise. And furthermore, such works must be seen from a point of view of duty, not from that of reaping rewards.

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5) Never act in contravention to the dictates of the inner self, because in so doing one enters into the regions of existence filled with and covered by the blinding darkness of ignorance.

The whole range of Vedic literature emphasises almost at every step the all-pervasiveness of the Infinite Lord, the Anant Vishnu. He is found seated in the innermost recess of every living creature. In fact, the first mantra of the fortieth chapter of the Yajurveda goes to the extent of saying that every world in the circle of nature, nay, every object-be it movable immovable-found on the face of this earth, is pervaded by the Infinite Vishnu. When the devotee has this fact of the Lord's allpervading existence firmly established in his heart-and it no longer remains a subject for his organ of speech only -then there comes about a fundamental change in his behavioral Human psychology will show that whenever man is inclined to doing an act opposed to his inner nature of godliness, he naturally looks for a place where no one will catch sight of him while involved in the act itself. The mere sight of an approaching person will force him to scuttle for the safety of a nearby hide-out. But when convinced of the all-pervading capacity of the Lord-even His capacity to know the secretmost thoughts of all human beingsthen the devotee has to face up to the fact that his wrong-doings can never go unnoticed and unknown. The Veda states in very clear terms that whenever and wherever any two persons share a secret conversation, King Varuna is always present there as the third party, silently participating. There is absolutely nothing that escapes His all-surveying eyes and ears and every thought, word or deed committed by the devotee will automatically find its corresponding reward coming from the hands of Anant Vishnu. An inner realisation of this basic truth will help the aspiring devotes devotee to bring a final end to all his wrong-doings, to all his sins of commission and even of omission.

On the other hand, however, others may feel that, if at all there is a Superhuman force directing the operations of this universe. He is to be found only in the temples, churches and persons, that He is not present everywhere at all times. Such in committing sin outside the so-called limitations of Divine

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presence—these human-imposed limitations of temples, churches and mosques. Oh! what a pity that institutions originally aimed at inspiring man about fundamental facts surrounding Divine existence have ended up having the tables turned on them. For such evil doers the Veda gives a silent message—"Anant Vishnu sees and hears everything—because He pervades every nook and corner of the universe."

There is a story. Once, there were two students, both of the same village, who used to go to another village to attend school, One day, wile returning home, they passed by a cane-field filled with ripe sugar-cane. One of them, Ramesh, suggested to the other one, Suresh, that they should both enjoy a treat by sucking as much sugar-cane as possible. "But, should anyone see us, then ... ?" protested Suresh mildly. "Oh! come on, who will see us? You enter the field from this way and I'll enter from the other side. Once inside the field, no one will be able to see us. Suck as much as you can and have your fill," assured Ramesh. They both entered the field. Ramesh was very much at ease with his conscience. Even what his teacher had taught him at school about God over-seeing all human actions could not stop him from sucking his cane, because after all, the image of the Lord could be found only in the temple. How could the temple God come and find him in the act of stealing? Thus reasoning, Ramesh had his fill, having sucked quite a few pieces of cane. On the other side, Suresh was having problems. Each time he made an attempt to break a piece of cane, an inner voice, as it were, seemed to remind him about the evil inherent in the act he was about to commit. Don't do such a thing, the voice seemed to be tantamount to stealing. How would you feel if some-one were to steal your things? Remember what your teacher taught you at school: That God oversees the actions of all human beings. In this way, that inner voice kept restraining Suresh's hand each time he made an attempt to grab the cane. In the meantime, Ramesh, who had his fill, came up to Suresh. "Well, old chap, how much have you managed to suck?" asked Ramesh. Suresh replied in the negative, and explained his inner feelings, which of course, as helped him not to commit the fearful act. Maharishi Swami Dayananda Saraswati explains in his famous book "The Satyartha Prakash, every soul experiences the pangs of the satyartha and others." fear, doubt and shame when inclined to doing evil, and these

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ach ime, iap, esh iich as of ese came even to Ramesh before he broke the sugar-cane. But Ramesh paid no heed to them, and ended up sadly destroying the purity of his own soul, for which he will have to pay very dearly. On the other hand, Suresh felt the presence of the Divine hand in directing him to stay away from evil. Even though he also conceded that God was only in the temple, trained as he was to believe it that way, still he learnt of the all-pervasiveness of the Lord from his own inner emotions. And he won out in the end. Like Suresh, all other aspirants who condition their mind to be constantly aware of the all-pervasive Divine presence, will be saved from wrong doing and the purity of their souls will remain intact. And like Ramesh, all those who deny the all-pervasiveness of the Divine One will end up being spiritually soiled, and having to reap a very bitter fruit, because the Divine Law of Action-and-Reaction will gemand of him to partake of that bitter fruit. Such evil doers do not only fall down in the eyes of God but also in the eyes of their fellow human beings. A thief is never worthy of the trust of human society. This is, perhaps, the most hurtful thing for an individual. That is why it is indispensably necessary that all aspirants after truth should be inwardly convinced that there is a Superhuman force who governs all the operations of this vast multi-form universe, that He is at all times present everywhere, that He is endless in His nature, with no other force capable of circumventing His powers.

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Relevance of the Vedas to the Modern Times with Special Reference to the Rigveda

Dr. Ambuj Kumar Sharma*

The main function of literature is to teach by bringing into being the forgotten past of mankind by representing people's life and culture. It records all the political and social institutions, achievements—rises and falls—covering the gamut of religion and morals. The purpose served by the literature is of invaluable importance. It attracts the readers by giving important information regarding the details of the past history and daily life. This purpose cannot be served by any other means.

In order to appreciate the Vedas in their natural hues, it becomes inevitable to understand the real meaning of them. According to most of the Ancient Indian Scholars of the Vedic literature, the word Veda is derived from the root vid, that means to know. The word literally means knowledge (from the root vid, to know), later coming to mean 'Sacred knowledge' or Sacred lore.¹ The real meaning of the word Veda is given by Madhava in Rigueda-Bhasya:

विद् सत्तायाम्, विद्लृ लाभे, विद् विचारणे एतेभ्यो हज़र्स्चेति सूत्रेण करणाधिकरणकारकयोर्धम् प्रत्यये कृते वेद शब्द साध्यते ॥²

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It means that "by means of which or in which all persons (vidanti) know. (Vidanti or vindanti) acquire mastery in, (vindate) deliberate over, the various lores or (vidyante or vedayante) live or ssbsist upon them."

From the origin of the word Veda as explained in the preceding lines, every scholar will be quite convinced that it is a "scientific treatise" or Science itself.

At this juncture, one can question that the Vedas are the oldest books of sacred knowledge, what is the relevance of them in the modern times? Why one should go to them after thousands of years?

From the derivation of the word Veda itself, as explained earlier, it is quite apparent that the Vedas are the marvellous treatises of science or science itself. The Vedas with their infinite branches of learning touch the perfection in every department of knowledge systematically. It has been rightly said about the Vedas that they "are the highest in all matters whether religious, social, legal or purely literary and that all sciences must subserve to them". The Vedas have preserved the historical facts of the forgotten remotest past. "The Veda is the oldest book we have in which to study the first beginnings of our language, and of all that is embodied in language."5 It will not be the exaggeration of fact to say that the real learning has begun with the Vedas and will end with the Vedas. These relics are few indeed, and therefore very precious There exists not the residual market and the exists no literary relic that carries us back to a more primitive .. more the first the first roots and germs of that intellectual growth which by an unknown chain connects our own generation with the ancestors of the Arver the Aryan race. In the Vedas we come across all the thoughts, feelings 1 feelings, hopes, joys and fears of the remotest ancient religion. It has been very correctly stated that 'all knowledge must be compared with Verilla very correctly stated that 'all knowledge must be compared them. with Vedic principles and what does not tally with them or subserve to them, summarily rejected as heretical-

विरूद्धा च विगीता च दृष्टार्थादृष्टकारणे । स्मृतिन श्रुतिभूता स्याद्या चैषा संभवश्रुति ॥

According to Valkya Smriti the Vedas are the original sources of

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न वेदशास्त्रादन्यत् तु किंचिच्छास्त्रे हि विद्यते । निस्मृतं सर्वशास्त्रे तु वेदशास्त्रात् सनगतनात् ॥

There is no greater shastra than the Vedas. All other shastras are derived from and are based upon the Vedas. The Vedas are real sources of all religion, morality, righteousness and good conduct.

The Vedas are not only the original sources of religion, ethics and morality but also of sciences. It (Veda) is a thoroughly scientific religion where religion and science meet hand in hand.8 In his well known book "The Bible in India" French Jacollio is astonished by the immensity of the knowledge of the Vedas—

Astonishing fact! the Hindu Revelation (Veda) is of all Revelations the only one whose ideas are in perfect harmony with the modern sciences, as it proclaims the slow and gradual formaction of the world.9

According to Swami Dayananda, all the sciences begin with the Vedas. Regarding this, the observation of Fredrich Max Muller is remarkable enough:

To Swami Dayananda, everything contained in The Vedas was not only perfect truth, but he went one step further and by their interpretation, succeeded in persuading others that every thing worth knowing, even the most recent inventions of modern science were alluded to in the Vedas. Steam Engines, Electricity, Telegraphy, and Wireless Marconogram were shown to have been at least in the germs known to the poets of the Vedas. The Vedas of the Vedas.

The same fact is again revealed by Sri Aurobindo, a thinker, poet and philosopher of international repute, in his famous essay, "Dayananda and the Veda":

There is nothing fantastic in Dayanarda's idea that Veda contains Truth of science as well as Truth of religion. I will even add my own conviction that Veda contains other truths of science the Modern World does not at all possess, and in that case, Dayananda has rather under-stated than overstated the depth and range of the Vedic wisdom. 11

RELEVANCE OF THE VEDAS

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All the physical sciences have been profusely dealt with in the Vedas, Here is an example of the division of the year into six seasons mentioned clearly in the Atharva-veda:

ग्रींब्मस्ते भूमे वर्षाणि शरद्धमन्तः शिशिरो वसन्तः। ऋतबस्ते विहिता हायवीरहोरात्रे पृथिवि नो हाताम्॥12

"The summer, the rains, the autumn, the wnter, the frosts and the spring are the seasons due to the motion of the earth. On the spacious Land, our Mother, may the years of our life assigned by God be completed by the days and nights".

The movement of earth, which causes these seasons, day and night also has been referred to in the next verse of the same hymn. The astronomical truths have also been described in the 12th hymn of the 8th book of the Rig-veda. The 30th verse is remarkably significant as it clearly speaks that the whole group of plants is brought into regulation by the presence of the sun.

Several Mathematical principles also have been mentioned in the Vedas. The 16th hymn of the 37th book of the Athawa-vcda mentions eleven cardinal numbers in regular succession. The principles of addition, multiplication and perhaps also. division.¹³

The Medical Science including anatomy has also originated from the Vedas—particularly from the Atharva-veda. So many Ayurvedic medicines have been referred to in the Athorva-veda Such as Rohini herb, which can join fractured bones, 'Apaamarga'—Achyrantes Aspera, which is supposed to be the greatest of all medicinal herbs to cure piles and many other dangerous diseases along with asthma. The important causes of the disease—germs, 'rakshas' and poison, 'visha' have also been probed:

यत्रोषधी समागत राजाना समिताः विव । वित्र स उच्यते मिषग्रक्षोधऽमीवचातन ॥14

Natural elements such as sun, rays, moon light, colour and water

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as the most potent curative agents have been dealt with. Here age

Reference to the treatment through Sun's rays and Moon light in the Atharvaveda:

अपचित: प्र पतत सुपणो वसतेरिव। सूर्य: कृणोत भेषजं चन्द्रमा वोऽपोच्छतु ॥ ।

"Let indigestion and other ills fly away (from you) just as the vulture takes to flight from human habitations. May the Sun afford remedy for thy malady and may the moon dispel it."

Reference to the treatment of disease through colour in ${\it Athanva-veda}$:

अनुसर्यमृदवतो हृद्द्योतो हरिमा च ते। गोरी हितस्य वर्णेन तेन त्वा परि दध्यसि ॥¹⁶

"We strength thee by means of red colour of the risi g sun (and the milk of a red cow). May thy jaundice and heartburning flee away at the rise of the Sun favourable to thee."

Reference to the treatment through water in the Rig-veda:

आप इद्वाउ भेषजीरायो अमीव चातनी : । आप: सर्वस्य भेषजीस्तास्ते कृष्यन्तु भेषजम् ॥ 17

"Water indeed, is medicine; water is the dispeller of the root of disease and water itself is the remedy for all ills. May that water efford thee a cure for thy ailment.

Besides this, the Social Sciences also have the roots in the Vedas. The burning problems of today—caste-system, marriage, dowary, etc. have been dealt with in the Rig-veda.

The four castes are mentioned by name in hymn (X-90) of the Rigueda. The woman enjoyed full freedom. The amount of freedom enjoyed by the women during that time greater than at any subsequent period throughout the history of the Indian peoples extending over 3000 years. They enjoyed social

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the cial liberty and equality with men, and were barred from neither learning the scriptures nor the performance of sacrifices and offering of the scriptures. They did not marry very young and had some voice in the choice of their husbands. Remarriage of widows was not prohibited.18 There was no practice of untouchability. The standard of morality was not at all low. Adultery and rape were counted among the most serious offences, while illegitimate birth and robbery were recognized as crimes and were punished.

To speak a few words more about the Rigveda, historically speaking, it is the most important amongst the four great Vedas. It is the oldest literary document preserved. It gives us a clear idea of the civilization of a very remote and forgotten early age which is not to be found anywhere else. The Rigveda has, truly speaking. originated the science of comparative philology. Moreover, the Rigueda has given the first impetus to the comparative mythology. To theology, it has provided a unique and unparalleled contribution. shedding a flood of light on Indo-European and Indo-Iranian mythologies simultaneously. The Rigveda has also contributed to the explanation of its stupendous super structure of the later Hindu religion and institution. Max Muller has rightly remarked that 'in the long row of books belonging to this period (Vedic period), the first place will belong for even to The Rigveda. 120 The Rigveda is the only real or historical Veda.21

In short, it is absolutely true that the Vedas have everything for modern man of any discipline. All the modern subjects of knowledge find a very good place in the Vedas. The fact that the Vedas have been preserved with tremendous care from thousands of years by mankind, clearly speaks for the infinite knowledge and great importance of the Vedas. The Vedas are the oceans of infinite knowledge. The field of knowledge Vedas possess is very vast and a voracious learner cannot even touch the fringe of this immensity.

Max Muller Learner cannot even touch the fringe of this immensity. Max Muller has rightly pointed out that for a study of man or, if you like, for like, for a study the World equal in importance to the veda. humanity, there is nothing in

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Vedic Philosophy and the Upanisads

Dr. Rajendra Nath Sharma*

Philosophical ideas and the germs of the doctrines of the Upanisads are found in the hymns of the Rigveda. The close study of the veda reveals to the reader how the philosophical ideas developed in the mind of the Vedic Aryans. The ancient sages worshipped Nature and natural phenomena as manifestations of god. This gradually led them to the idea of one god. It is found in the tenth Mandala of the Rigveda that people after their death live in the region of yama. The spirits pass of the region through the road called pitryana and revel with yama and feast with the gods. They come to partake of the offerings bestowed by their sons on the stakes of Kusa grass and bless them. People live in enjoyment in the realm of yama. The Atharvaveda believes in a place of punishment also. The Nasadiya-Sukta (X:129) of the Rigveda narrates vividly, for the first time, the primitive types of Indian thoughts. Herein, we find the fundamental doctrines of the Upanisads, i.e., the emanation of the world and jiva out of one Reality, the emanation of the world and jiva out of Maya Reality, the self. This self creates, through the agency of Maya or nescience, all things. In the said Sukta, the poet says that in the begins. the beginning. neither aught existed nor naught existed (nasadasit)

The Purusa-Sukta (X.90) of the Rigveda gives some account of cosmogony. Here, in this sukta, we get the origin of the, Rik, yajus, Lecturer, Deptt. of Sanskrit, Gauhati University.

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saman and chandas¹ and that of the four-fold—the Brahmana, Ksatriya, Vaisya and Sudra. This describes how the world emanated from Purusa having thousand (i.e., innumerable) heads, eyes, legs and hands.

In the Devi-Sukta (X·125), Vac is represented as a companion and upholder of the gods and as the foundation of all religious activities. This foreshadows the latter Sabda-Brahmayada and speculations on the power of speech which is eternal and imperishable.

In some hymns of the *Rigveda*, we find doubts as to power or even the existence of gods. Gradually doubts arose about the plurality of gods and a monotheistic tendency developed. This is evident from the *Hiranyagarbha-Sukta* (X·121)². It is Hiranyagarbha who, existing in the beginning of creation is the sole Lord of beings supporting heaven and earth.³

In most of the Philosophical hymns, the idea comes to the foreground of a creator variously called *Prajapati*, *Brhaspati* or *Visvakarman* but who is still thought of as a personal god.

The Philosophical ideas were first developed in the Upanisads and then in the latter Indian Philosophical works. In the Upanisads, we find high Philosophical thought side by side with records of deep spiritual experience. The Upanisads represent the revelation of the soul of the Veda. They profess to bring out the truth of the mantras i. e., the Veda. In the words of Sri Aurobindo, the Upanisads are not a revolutionary departure from the Vedic mind and its temparent and fundamental ideas, but a continuation and development and to a certain extent, an enlarging transformation in the sense of briging out its open expression all that was held in the symbolic Vedic speech as a mystery and a secret. Upanisads preserve the essentials of the Vedic wisdom and reverence the Vedic wisdom and reve the Vedic tradition. They are the basis of the enlightened faith of India.

^{1.} tasmat yojnat Sarvahutah rcah Samani yajnire. chandamsi jijnire tasmat yajustasmadajayata.

^{2.} Kasmai devaya havisa vidhema.

^{3.} Hiranyagarbhah Samavartatagre bhutasya jatah patireka asiti X:121:1

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The Upanisads are known as the Vedanta, the close, the conclusion of the Vedas¹ They are the last word, the crown and summit of the Vedas. Any attempt at a study of the Upanisads must naturally proceed with a just and true understanding of the nature and import of the Vedas in as much as the Upanisads purport to present the conclusions, the secret truth and essentials of the main body of the latter.

The Upanisads mark an absolutely different path from that of the works that preceded them in the Vedic canon. The Upanisads contain the highest and ultimate goal of the Veda as they deal with moksa or emancipation. They are, as if, the kernel of the whole revelation. Thus it appears that the Vedic Philosophy has developed in the Upanisads and as such without the Upanisads one cannot think of the Vedic philosophy.

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I. Vedanto nama Upanisat Pramanam, Vedanta-Sarah, p. 2.

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The Rig-Vedic Echo in Aurobindo's 'Savitri'

Dr. Shrawan K. Sharma Mrs. Karuna Sharma**

India the country of the Vedas has been pre-eminently the land of Dharma and Shastra. Her first period was luminous with the discovery of the spirit; her second completed the discovery of the Dharma; her third elaborated into detail the first simpler formulation of the Shastra. Thus an ingrained and dominant spirituality, an inexhaustible vital creativess and gust of life, penetrating and scrupulous intelligence combined with the rational, ethical and aesthetic mind created the harmony of the ancient Indian culture.

From the beginning, India recognized the value of the externalities of life and essence of spirit in proper perspective—that the universe is complex and inexplainable; there are other powers behind; man is normally unaware of the infinite potentialities with himself; man has the power of exceeding himself. India saw the myriad gods beyond man, God beyond the gods and beyond God. His own ineffable eternity. When we think of the literature which makes us able to penetrate the realities of life, the name of the Vedas occupies first place.

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In fact, the Vedas offered to the world a panorama of life, a variegated pattern of customs, manners and traditions, a rich wealth of philosophy. Iiterature and culture. Orientalists like Sir William Jones, Colebrooke, Keith and Wilson brought it before the western world. In this way the philosophy of the world was influenced by the Vedas immensely.

The Rigveda surpassed its field. It did not only give a turn to the philosophy of the world but influenced the literature of the world. Being the student of literature, I include only the English writers whom the poetry of the Rigveda inspired. These poets and writers are Sir Edwin Arnold, Annie Besant, Charles Johnson, Richard Carlyle, Coleridge, Shelley, Byron, Blake, Gray, Matthew Arnold, and many others. The Rigveda enlightened the youth of India, though well versed in English, were not to lose their cultural identity. These Indo-English writers are - Tagore, Sri Aurobindo, Toru Dutt, Sarojini Naidu, Raja Rao and many more like these. Among Indo-English writers the name of Sri Aurobindo has the highest place; he is said to combine in himself the roles of a of Intergral Yoga, the promising superman, the propounder Prophet of the life Divine; the patriot, the teacher, the scholar, and the interpreter of the Vedas.

The Rigveda¹ is the Vedic book par-excellence; chronologically, the oldest book in Hindu literature and theoretically, the most sacred, as it heads the list of books which come under Sruti or 'revelation'. From the Rigveda, innumerable concepts and terminology have been drawn in the form of symbols by the writers of India and abroad. Aurobindo, too, has drawn many symbols in his 'Savitri' where not only the heroic, girl-wife of immemorial legend is evoked but also Our Universal Mother Dawn (as we have in the Rigveda) who bears with infinite patience and immaculate strength the trials and tribulations of morality for vouchsafing immortality to the children of the earh is drawn.

The name Savitri (derived from the word Savitur of the Gayatri Mantra)² which Aurobindo chooses is not an individual but a Divine word (belonging to the Sun), goddess of the Supreme Truth who comes down and is born to save. Aswapati the lord of the Horse, of spiritual endeavour that helps us to rise from the mortal to the

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immortal planes; Satyavan is Soul carrying the divine truth of being within itself but descended into the grip of death and ignorance, Dyumatsena, Lord of Shining Hosts, father of Satyavan is the Divine Mind here fallen blind, losing its celestial kingdom of glory.

"Still this is not a mere allegory, the characters are not personified qualities, but incarnation of emanations of living and conscious forces with whom we can enter into concentrate touch and they take human bodies in order to help man and show him the way from his mortal state to divine consciousness and immortal life".3

Though the tale of Savitri and Satyavan is recited in the Mahabharata as a story of conjugal love conquering death, yet the legend is, as shown in Aurobindo's 'Savitri', one of the many symbolic myths of the Rigvedic cycle. Truly said it is that—

"Savitri is the culmination of the growing inwardness of the epic poets from Valmiki and Homer to our times. The legendary material provides the basis for the composition of a poem of inner action, of psychological ascent and descent, of a Godward moment in conformity with the Vedic (Rig-Vedic) teaching."

The internal textual references, as also in the Rigveda, point to Savitri's solar association. She is the shaping spirit of the epic. Etymologically, derived from the word Savitur, which means the Vivifier' or the 'Stimulator', a form of the sun, Savitri means someone descended from the sun. As a symbol of divine light, the controlling symbolism of the various phases of action, Sri Aurobindo presents her envisioning a civilization uphed by a spiritually re-created man. Her creative role is based on the Rig-Veda; the god Savitur bestows immortality on the gods as well as length of life on man.

"The impressive skies were neutral, empty, still,
Then something in the inscrutable darkness stirred,
A nameless movement an unthought Idea
Insistent, dissatisfied without an aim
Something that wished but knew not how to be

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The heedless mother of the universe,

A long lone time of hesitated hue

Like a vague smile tempting a desert heart

Trouble the far rim of life's obscure sleep."

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The same essence we have in the Rig-Veda:

"The light appearing ever here to eastward
Which clearness has a risen from out the darkness;
Now may be the daughter of the sky for shining;
The glorious Dawns for mankind makes a path-way."

In Satpath Brahman also, Savitur is one among the gods who causes birth but with little difference. Here, Savitur, the male principal is creation, is the solar god capable of quenching the seed of the Self-created Prajapati, and Savitri, the female principal in ereation, is one belonging to him, or derived from the sun. Her appearance as Dawn, mythically, the bright sister of dark Night shining with the light of the sun, never ageing, immortal, is imbued with deeper suggestions. Meditating the divine (Dawn) and human (Night) she appears as the dynamic aspect of the sun, whose light is the light of truth and knowledge. Deriving his meaning from the Rigveda, we can interpret her as the "Casual idea in Infinite Being." To Aurobindo also Savitri is an Infinite Being. He holds:

"It was the hour before tne Gods awake.

Across the path of divine Event
The huge foreboding mind of Night, alone,
In her unlit temple of eternity,
Lay stretched immobile upon Silence marge.

Almost one felt, opaque impenetrable,
In the sombre symbol of her eyeless muse
The abysm of the unbodied Infinite."

The poet assimilates the mythical qualities to the character of Savitri while representing her as an incarnation of the Divine. He shows her as the creatress of all and also the leader of the mothers and the chosen divinity of children. In this way in the epic adoptation of the character, Sri Aurobindo presents her as the World Mother, the representative human urge for evolution. Hers is not a personal history of an individual but a racial history and what

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she achieves is the aspiration or desideratum of every soul on earth. She symbolises life that is within and beyond oneself and yet accessible, and is more profound than any religious or philo. sophical notion pertaining to the divine power in man just as Christ, the son, is the will of God, carrying out the divine degree in the father's mind, Savitri, too, is the omnipotent will of the Supreme Mother with Her creative power. When she confronts Death, mother god, the result is a change of fate, the mysterious and uncanny omnipotence of a demonic power. She undertakes the journey against the will of the most powerful to renew of the community and establish the glorious possibility of man's strength on earth, the powerful sanctity of the divine within him, the spiritual impulses and ideals he can experience. As a recurring image within the epic, Savitri assumes a personality overwhelming supernatural and her awareness is the glorification of the divinity of the soul. The free imagination of the poet, detached from this world, conceives of the totality of freedom which is God in man. The centre of gravity is shifted from the self to the presence of God in the self. This is the relation of Purusha and Prakriti, the relation of Adam and Eve to Eden before their fall. The act of poetic imagination, which is spiritual, is, in fact, an attempt to return to Eden, which is "a world in the human form of a garden, where we may wander as we please but can't lose our way.''8

in fact, Savitri is the creation of a 'significant myth'. Sri Aurobindo's concept—the evolution of soul for the descent of the divine, is of divising life for the whole race of human being. He is beset with the problem how to remove sorrow and miseries of all the living beings as in the Rigveda the active god, Savitar & Usas (Dawn) wakes up man, beast and bird for their own sake.

"Leader of Graciousness shining brightly Is seen the one that has unclosed the portals, She stirring up the world, hath looked on riches; Dawn has awaken every living creature."

Savitri, too, does not want personal liberation and happiness but the liberation and happiness of the whole world:

"Awake She endured the moment's stirred march, And looked on this green smiling dangerous world,

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And heard the ignorant cry of living things.

Amid the trivial sounds, the unchanging scence

Her soul arose confronting Time and Fate.

Immobile in herself, she gathered force.

Sri Aurobindo's idea of cosmic evolution or universal liberation to elevate beings at all levels has its mythic roots in the Rig Veda. The concept of evolution is also latent in the mythical account of ten incarnations (dashavatar) of God. Honouring the Rigvedic command, "Create the divine race", Savitri poetises a hymn of a creation. "There was energy below, there was impulse above."

In fact, Savitri is a spiritual epic, a symbol presupposing the existence of a spiritual reality modelled after an ideal prototype in a state of supranormal consciousness as is usual with any serious Indian artist aiming at the production of an object of symbolic value. The Rig-Veda, Sri Aurobindo's ideal in poetic creation, is the archetype of imaged spiritual institution and psychological and religious experience and he seeks to drape his Savitri in this archetypal colour.

In the Rigveda Dawn (Usas and Savitar), symbol for Savitri is celebrated in many hymns¹² which have different aspects. Some of them are noted here:

"Savitar is connected with both evening and morning; Savitar seems to have charge of the sun at night, Savitar is lord of stimulation; Savitar makes man sinless;¹³

And for Usas in the Rigveda, Griswold says that

"The plural Usas refers to the successive dawns;"
Successive appearance of one of the goddess the Lady Dawn;
Usas is the goddess Bounty;
Usas removes the black robe of night, and drives away bad dreams;
Usas is the goddess 'Bounty';
Like Savitar Usas makes up man beast & bird;

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Usas is the sister of Ratri, 'Night' Usas is immortal;''14

In this way the personification of the most radiant phenomena of nature, Usas is represented as a woman, The Lady Dawn. Macdonell is right in calling Usas 'the most graceful creation of Vedic poetry.''15 For example—

From days eternal hath Dawn shone the goddess And shows to day this lusture; she is wealthy: So shall she shine in days to come immortal She moves on, self-determined, undecaying. 16

The same graceness Aurobindo imparts to the Dawn in the 'Savitri'—

As conquering Nature's disillusioned breast, Compelled renewed consent to see and feel A thought was sown in the unsounded void; A sense was born within the darkness depths A memory quivered in the heart of Time As if a soul long dead were move to live. 17

Thus the symbols—Dawn, Force, Mother, of the Universe, Nature for Savitri, Soul, Truth for Satyavan and Power for both Savitri and Satyavan used in Book one Canto one are taken from the Rig-Veda. These symbols present an objective, visible meaning behind which an invisible, profound meaning is hidden.

Adopting the symbolic essence of Savitri from the Rig Veda, Sri Aurobindo presents Savitri and Satyavan as the 'first born' of a new supernal race, the supreme's dual power—she the force, he the soul—and sets in the world to refresh human nature and earth nature

REFERENCES:

1. The word Veda means Knowledge or Wisdom, and the Rig (Rik) is the name for Laudatory verse of stanza. Hence the compound word Rigveda may be translated as 'Verse-Wisdom.'

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谢 und 2. "OM Bhur Bhuvah Svah, Tat Savitur Varenyam Bhargo Devasya Dhimahi Dhiyo Yo Nah Prachodayat."

The translation of the Mantra is as follows: "Om, who is dearer than our breath, is self-subsistent, All knowledge and All Bliss. We meditate upon that adorable effluences of the resplendent Vivifier of the Universe, Savita. May He illumine own intellects unto the right path."

- 3. Quoted in A.B. Purani; Sri Aurobindo's Savitri: An Approach and Study (Pondicherry Sri Aurobindo Society); 1970, p. 27.
- 4. R.K. Singh; Savitri: A Spiritual Epic (Bareilly 1984); p. 9.
- 5 Sri Aurobindo; Savitri: A Symbol And Legend; (Pondicherry; Sri Aurobindo Society); 1981, p. 2.
- 6. The Rig Veda; IV. 51. 1.
- 7. Sri Aurobindo's Savitri, p. 1.
- 8. Quoted in K.R.S. Iyengar, Sri Aurobindo: Biography and a History, II, pp. 1242-43.
- 9 The Rigveda; I. 113. 4.
- 10. Sri Aurobindo; Savitri: A Legend and a Symbol; (Sri Aurobindo Ashram Pondicherry; 1981), p. 10.
- II. Sri Aurobindo; op. cit; p. 730.
- 12. The Rigueda I; 35. 1. 11. 11, 38.4 - 8IV, 51. 1-11. X, 127. 4-8
- 13. Griswold; The Religion of the Rigueda; (Oxford; 1923), pp. 271-72.
- 14. Ibid.; pp. 44-47.
- 15. Macdonell; Vedic Mythology in Grundriss; (Strassburb; 1807). p. 46.
- 16. The Rig Veda; I, 113. 13.
- 17. Aurobindo's Savitri, p. 3.

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D.D. Sharma*

अो३म् । पृणीयादिन्नाघमानाय तव्यान, द्रायीयांसं अनुपश्येत पन्थाम् । ओहि वर्तन्ते रथ्येव चका, अन्यमन्यमुप तिष्ठन्त रायः ॥

Rig Veda 10. 117. 5

शब्दार्थ

घन से बढ़े हुए समृद्ध पुरुष को चाहिये कि वह मांगने वाले सत्य पात्र की दान देवे ही, सुकृत मार्ग को दीर्घ दिल्ट से देखे। इस लम्बे मार्ग में घन सम्पित्यों निश्चय से रथ चकों की तरह ऊपर-नीचे घूमती रहती हैं और एक को छोड़ कर दूसरे के पास जाती रहती हैं।

It does not take long for the wealth to disappear. Sometimes the business fails and sometimes it is looted and plundered by the dacoits. Sometimes the banks go into liquidation and sometimes the house is gutted, all of a sudden. There are many ways for the wealth to desert a person, leaving one man and going into the hands of another person. The fact, in fact, is that the wealth is very unstable and unsteadfast. How foolish a person is who believes that if he spends money in giving alms to the poor, it would, ultimately, result in the decrease of his wealth which he possesses. O' simpleton, you must realise that when the time comes, the wealth will leave you, making you a pauper in no time. Therefore

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the wealthy persons must realise that if by virtue of their past the wealth, they become the possessor of the wealth, they should not hesitate in donating to the poor who are really deserving. should be spent with far-sightedness and one should feel an occasion of happiness and the benign grace of the Almighty Father while giving money in charity to the most deserving persons. Even the middlemen must donate according to their financial means.

To give alms to the poor is just to give loan to God who returns to the donor with multifold interest. According to Dr. Radha Krishnan (formerly President of India) Gifts to the poor not only help the poor but help the givers also. He who gives, receives.

The greater the renunciation of money by way of donations to the poor, multiple is the reward which goes to the donator. This is the law of nature. Donation is the fundamental doctrine of the universe but the people do not understand this simple thing. The reason is that they look upon the path of life with petty mindedness. If we see the movements of the universe with a broad look, we will reach the irreistable conclusion the wealth rotates like the wheel of a chariot. It goes from person to person. The best way of increasing the wealth is that it should be utilised in the performance of the Yajna and Dana. According to the Gita.—

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् । यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥

obsmitted engineers are working with Yajna, Dana, and Tapa should not be abandoned as these three Karmas are purifier of the wise.

There are multi-millionaires and billionaires in this world. If they liberally and generously give away their money in charity, innumerable persons can be benefitted through this noble cause and this pious work has its own reward. There are two kinds of banks, made hank, you can banks, material as well as spiritual. In the material bank, you can deposit the money and can also withdraw according to your needs as long. as long as you live in this world, but in your spiritual bank, you only to only the spiritual bank, you are only to deposit money and withdrawls are effected after the migration of migration of the soul into another human species. So one should on soul into another human species. on sowing seeds of pious and virtuous deeds in the fields of

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one's karmas. In this way, one can attain material prosperity and spiritual bliss in this world and also in the next world.

If one goes on amassing wealth and does not give in charity, he enjoys no spiritual bliss. The Vedas, therefore, enjoin—

शतहस्त समाहर सहस्रहस्त संकिर

One should earn money with 100 hands and distribute it with 1600 hands to the really deserving persons, i.e. one should have the calibre of 100 persons to earn money with fair means and should be very magnanimous in giving away the money in donation to the poor.

Look at the donations of the Almighty Father. His bountiful donations are available to all inanimate and animate beings and are spread in every nook and corner of the universe. He never hesitates in giving his gifts. Just look at the air and the sun light without which we cannot exist even for a second. The Supreme Being gives these gifts free of cost and never sends His bill for payment.

Now look at the beautiful body God has blessed us. This is His Greatest and Supreme endowment to the human species. We put a few morsels in our mouth but just imagine how many chemical engineers are working without remuneration inside our body to channelize our morsels in different parts of the body to engineers are make the body existable in the world. These busy day and night in their respective jobs preparing blood, bones, semen and urine, etc. As a matter of fact, we have no knowledge when these preparations are made in the body. Not to speak of an ordinary human being, even the top-ranking scientists of the world have not been able to make a drop of blood of what we eat. Is it not His biggest endowment? We cannot express in words His givings. Our intellect is too meagre to understand Him and His natural gifts. We should be a simily. natural gifts. We should, therefore, highly eulogize His Magnanimity. All that is required is that we should cultivate His attributes in our life and corner in the should cultivate his attributes his attributes in the should cultivate his attributes his attributes his attributes his attributes his attributes his attribut our life and earmark suitable amount for charitable purposes according to our according to our means and enjoy the blessings of the Lord

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According to the Gita—

दातव्यमिति यहान दींयतेऽनुपकारिणे।
देशे काले च पात्रे च तहानं सात्त्विकं स्मृतम।।

That gift, which is made to one from whom no return is expected with the feeling that it is one's duty to give and which is given in proper place, time and to a worthy person, that gift is held to be supreme. It will lead to complete self-giving (Atmasamarpna).

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Dayananda Saraswati as viewed by Prof. Maxmuller

Dr. Bhawani Lal Bhartiya*

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"One more Samaj should be mentioned here to prevent confusion namely the Arya Samaj. This movement which was inaugurated by another man of the name of Dayanand Saraswati was proclaimed as the revival of ancient Vedic religion. Dayanand held fast to his belief that the Vedas are a divine revelation, though he understood by Vedas the hymns only and admitted that the Brahmans showed clear traces of human workmanship. followers of Dayananda are quite aware that the Vedas were composed long before the art of writing was discovered in India. and they strongly object to the Veda being styled book-revelation which they evidently consider as an inferior kind of revelation. They say, what they no doubt learnt from European scholars, that the Vedas were not received in the form of books, but were revealed to the four principal Rishis. But their antagonists of the Brahma Samaj rejoin that because the Vedas were committed to paper only a few thousand years back, it does not follow that they do not partake whether Dayananda and his followers believe that the very words and combinations of words forming the hymns of the Vedas as we now find them in mansucript were uttered by God Himself.

"As long as they hold to this belief, the followers of Keshab chandra Sen accuse them of being believers in book revelation,

^{*} Dayananda Chair, P. U. Chandigarh.

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quite as much as if they held that the bound volumes of the Veda quite as made of the Veda tumbled dow from heaven. These discussions on that point are often ingenious, and may prove instructive even to our own apologists. Dayananda himself and his followers disclaim any indebtedness to western ideas, and they have gained many adherents, chiefly on the ground that though pervaded by a reforming spirit, their samaj has always remained thoroughly national. Dayananda denounced idolatory and polytheism. He even repudiated caste, and allowed widow remarriages. This required great courage, but being a liberal conservative, he was naturally attacked both by liberals for not going far enough, and by conservatives for going too far. His followers believe that he was actually poisoned by his enemies. I am told that at present this revival of the ancient national religion has gained and is gaining far more support in India than the reforms initiated by Ram Mohan Roy and Keshabchandra Sen. feelings are strong in religlious matters also. But though the doctrines may be more popular, there is more real vitality, more real reasonableness in the ideas of the other Samajas. If they would only combine under a strong leader they would, I believe, soon carry with them the wavering followers of Dayananda, for in India whoever has once taken the first step and surrendered his belief in the revealed character of even a part of the Veda, will easily be driven to take another step and adopt human reason as the only guide to human truth.

We know little of the personal character of Dayananda, and what we know sounds very apocryphal. Though I was told soon after his death that he had been poisoned by the Brahmans, who Were afraid of his sweeping social reforms, I am now told by an Indian friend of mine that it is supposed that the death was caused by the death by the dancing girls who, at the instigation of Dayananda had been placed to be the placed to be the sure of the s placed under strict survillance by the Maharaja of Jodhaur. Their stipends by the Maharaja of Jodhaur. stipends had been stopped and they are supposed to have enticed a young Brahman cook to poison their enemy. The cook is said to have afterwards committed suicide. This though only a rumour among rumours, would certainly put a different aspect on Dayan-and's sudd. and's sudden death. He must have become poweful man and he knew how to be a leader of men. His ignorance of English deprived him of much that would have been helpful to him, and would have kept him from some of his wild ideas about the Veda. He maintained all wisdom that all wisdom was to be found in it, down to the discovery of THE VEOIC PATH

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steam and its application to stem engines for railways, and this thousands of years B.C. He was still more unfortunate in fall ng for a time. an easy prey to Madame Blavatsky's spiritual fascinations.

"For some time he understood her as little as she understood him, and that is saying a good deal, But when at last they came to understand each other, there followed a breach that could never be healed. The life of Dayananda published under the authority of the so-called Theosophists, which I accepted formerly as genuine has been discredited, and we shall probably never have a real biography of the man for biography in India seems to share the fate of history. Either it tells us nothing or what it tells us is fact and fiction so mixed together that it is impossible to separate the one from the other."

The above extract has been quoted here from Prof. Maxmuller's Biographical Essays. Although we do not totally agree with the views expressed by the great Oriental scholar, still it is clear from the above estimate that Swami Dayananda had profusely influenced him. Prof. Maxmuller also agrees that the cause of Swamiji's death was poison. I do not know why Prof. Maxmuller discredited the biography of Swami Dayananda published in the Theosophist. Actually it is an autobiography written by Swamiji himself, hence it is most authentic. The original autobiography was written in Hindi and afterwards it was translated into English. Some years ago I was able to trace the original manuscript of the Hindi autobiography which was found in the old records of late Shri Mathura Prasad the then Secretary of the Arya Samaj Ajmer.

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Vritti in the Vedanta

Dr. U.S. Bist*

The nature of knowledge is an important subject matter of all the systems of Indian Philosophy. The majority of these systems holds that the nature of knowledge determines the nature of the reality of an object but Buddhism in particular prescribes that the nature of an object determines the nature of knowledge.

The advaita vedanta holds the former position, i.e. the nature of knowledge determines the nature of the reality of an object but holding as it does the view that the "conciousness" is the supreme reality in itself un-affected by any change in the nature of an object its view about knowledge differs from that of Nyaya also.

According to Nyaya, consciousness is a quality of atman and every individual has a unique atman. When an object comes in contact with the atman through manas, the quality of consciousness arises in it.

The advaita vedanta, however holds that in fact there is only one atman without a second and consciousness is the very essence it, it only artificially limits the universal consciousness and focuses to explain the origin of knowledge in relation to the contact of atman

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with an object, but in Advaita philosophy the main problem is not that of origin but of limiting the universal consciousness to a particular object. Similarly in Buddhist philosophy the main problem is to explain how an object imparts validity to it's knowledge, but in Vedantic philosophy, the problem is to explain how the self-luminous universal consciousness gets itself entangled with the unconscious world of objects.

The theory of VRITTI in advaita vedanta, is, therefore, a device adopted to explain :

1. How the pure consciousness gets itself entangled with unconscious objects,

and

2. How an universal consciousness becomes particularized.

A distinction is necessary between the pure consciousness which is universal and one without second on the one hand and the conditional consciousness which is not only different in different individuals but is also different at different times in the same individuals depending upon the differeces in the objects. The pure consciousness is the foundation in which the conditional consciousness arises. These conditions are external and very much different from the consciousness in nature. The theory of *with* is an attempt to explain how the universal consciousness becomes conditional consciousness.

According to vedanta, antahkaran plays the role of an intermediary between atman and the object. "Antahkaran is a name given to four mental functions of the manas, buddhi, ahamkar and chita. This antahkeran is active because it is tejas. As soon as the object is presented before a sense organ, the antahkaran goes out to that object and assumes the form of that object. This assuming of the form of an object (parinam) is called vritti. When such a transformed antahkaran is presented to the atman, the atman knows the object. Thus, atman becomes aware of an object through antahkaran."

In fact, the antahkaran plays a double role. On the one hand, it manifests the consciousness, and on the other hand, it accepts

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the transformation from the object. In the antahkarana, therefore, consciousness is always present in conjunction with the object. Consciousness is always present in conjunction with the object. According to vedanta, therefore, there are three points of the manifestation of consciousness (chaitanya): (i) consciousness manifests itself as pervaded by the object (visaya chaitanya) (ii) the consciousness manifests as pervaded by the vritti of antahkarna (praman chaitanya) and (iii) consciousness manifests as pervaded by antahkarana (pramatri chaitanya).

The object consciousness and praman consciousness are one because both the object and the vritti exist at one place. In every case of pramana, therefore, the object and its consciousness should be one. In the case of error the object, say for example rope and vritti (snake) are different. Therefore, this is not a case of pramana. Vedanta also holds that pramana is always of a present object; (bartmana). Thus memory is not a pramana because the object of memory is past but vritti is in the present.

In all cases of perception, full identity of two consciousnesses is essential. But in the case of other pramanas this identity is only partial. For example, in the case of inference there is identity with regard to mountains but there is no identity with regard to fire, because antahkaran does not go out to fire. Praman-chaitnya differs from vahni-chaitnya.

Like the identity of object, consciousness and pramana consciousness, there is also the identity of the perception of an object with the knower. It means the existence of an object is not different from the existences of the knower. The objectivity of an object is the same as the consciousness of the knower. Objectivity has no independent existence. Therefore, in vedanta-epistemology, objectivity is different from the ontogloical status of a thing. A thing may or may not exist but an object has an existence which is the same as the existence of the knower.

The theory of vritti in vedanta is mainly an explanation of explained.

directly connected with atman. The vritti, though relates atman to

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an object but then it makes perception somewhat indirect. I am saying so, because what we know is not the thing itself but the thing as it is transformed in ahtahkarana. By transformation a thing becomes an object and assumes its existence in the existence of the knower. Therefore, the theory of vritti is essential for vedanta, but at the same time it makes the direct knowledge of an object impossible. In this respect every knowledge including perception in vedanta becomes very much similar to the vikalpa of Buddhism.

According to Vedanta-Paribhasa *vritti* is the perception of an object, which has no existence of it's own, other than it's existence in that knower consciousness (pramatri chaitnya) which is apparently qualified by the vritti of its own form—(svakara-vritti).

It appears to me that the definition of *vritti* given in vedanta is very-very complicated-attempt to explain—how the universal consciousness gets confined to a particular object, In this attempt, the object in the context of knowledge has been reduced to mere appearances in consciousness, The dfference between the subject and the object has also been explained within the pure consciousness itself as both pramatri-chaitnya and visaya-chaitnya are the appearances of consciousness itself.

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Thus, to my mind, the vedantic philosopy is certainly idealistic though it tries to explain objectivity with the help of the notion of avidya. The Nyaya epistemology, on the other hand is realistic as it accepts independent existence of the object. The Buddhist epistemology is conceptualistic because of its attempt to explain entire knowledge in terms of vikalpa.

^{*} This paper is based on the text 'Vedanta-Paribhasa.'

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Indian Echoes in Eliot's Plays

A. N. Dwivedi*

The ancient Indian wisdom contained in our holy scriptures has attracted several well-known intellectuals in the west, among whom T.S. Eliot (1888-1965) is quite notable. It is popularly known that American Transcendentalists were in direct touch with the works and ideas of Coleridge and Carlyle and through them with those of the German Transcendentalists like Kant, Hegel and Fichte. During the mid-nineteenth century, Emerson, Thoreau and Whitman had been publishing poems, essays and books deeply dyed in Oriental paints, and Harvard had become a famous centre of Oriental studies. No wonder, then, that Eliot, who studied at Harvard, with breaks indeed, from 1906 to 1914, should have come into contact with his learned gurus like Charles R. Lanman and James H. Woods, who themselves were busy reading and anthologising books related to Hinduism. Similarly, the thoughts of Irving Babbitt, an expert in Buddhism, must have prevailed upon Eliot during the impressionable years of his life.

By common consent, Eliot might be called the literary giant of our age. He was definitely a great poet, a fine poetic dramatist, and an exaction an exacting critic, who drew upon not only the 'best' of European culture and culture and American mind; but also upon the known salient features of Indian thought and tradition. That's why critics like Octavio Paz and Delmore Schwartz characterize him as "a universal poet" and "an international hero" respectively. He explicitly appears so even

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in his poetic plays wherein we have unmistakable echoes of Indian lore, literature and religions (especially Buddhism and Hinduism), and we shall dwell on these in the pages to follow. Barring R.B. Shuman, no one has attempted to trace them, but Shuman, too remains largely sketchy and incomprehensive and deals with simply The Cocktail Party and no more.

Besides Sweeney Agonistes (1926-27), which is Eliot's first fragmentary attempt at producing something in the form of a drama with trenchant dialogue, he wrote at least six more plays which are: The Rock (1934), Murder in the Cathedra's (1935), The Jamily Reunion (1939), The Cocktail Party (1950), The Confidential Clerk (1955), and The Edd Statesman (1959), Of these, The Rock is a 'pageant' play meant for a propaganda for the Church, but actually it is hardly a play typical of Eliot at his best. It may, at the most, be described as an initial practice in conscious stage-craft. Thus, the proper study of Eliot's plays as such begins with Murder in the Cathedral, the first book-length work.

Like The Rock, Murder in the Cathedral was written to meet the requirements of the Catholic Church. Here Eliot employed the characteristically Christian phraseology and paraphernalis to articulate his deep feelings of the universal necessity for spiritual regeneration. Thomas a Becket, in this play, puts up a determined resistance to the seductive efforts of the Tempters and willingly accepts martyrdom, which amounts to nothing short of a high spiritual attainment; in truth, he adopts "an ascetic manner of life", as the Second Knight puts it after murdering the Archbishop. The Buddhist gospel of renunciation emerges clearly in this tension ridden play. Becket, the protagonist, seeks to put an end to the slightest desire for self-glory and becomes completely oblivious of the fact of self-security. In his Christian guise, he verily lives through the Buddhist concept of renunciation:

Now is my way clear, now is the meaning plain:
Temptation shall not come in this kind again.
The last temptation is the greatest treason;
To do the right deed for the wrong reason.

(CPP, p. 258)

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Becket thinks that both the means and the end must be equally pure-not unlike what our loved Gandhi thought. Like a Buddhist, he does not want to commit suicide. As the Priests drag him off, the Chorus speaks of Death and Judgement:

And behind the face of Death the Judgement
And behind the Judgement the Void, more horrid than active
shapes of hell;

Emptiness, absence, separation from God;

From seeing itself, foully united forever, nothing with nothing......

(CPP, p. 272)

This is undoubtedly a positive account of the Void (Shunya) as explained in the Mahayna texts. It is the Void only because it can be defined in no other way but negatively,—neti, neti of the Upanishads.

But the way to the Void is beset with perils, and one of the perils to it is 'the filthiness', which we find in Eliot's next play, The Jamily Reunion:

I can clean my skin,
Purify my life, void my mind,
But always the filthiness, that lies a little deeper.....

(CPP. p. 327).

In the very beginning of the play, Violet makes a direct mention of "bad Indian tea" (CPP, p. 258. Harry, the protagonist, virtually employs the terminology of Advaita Vedanta when he remarks:

Nothing can happen—
If Sergeant Winchell is real. But Denham saw him,
But what if Denham saw him, and yet he was not real.

(CPP, p. 321).

So, even 'seeing' does not ensure the reality of the object and to be 'real' it must not be liable to any contradictions

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(abadhita). Furthermore, what is 'real' is simply to be felt intuitively, not to be perceived by the senses.

The Cocktail Party opens with a dialogue between Julia and Alex in which Julia mentions "the Maharaja" (CPP, p. 353), the grand title usually applied to certain powerful Indian kings. And the exhortations of the psychiatrist to his patients are delivered in the play in the exact words of the dying Buddha: "Work out your salvation with diligence." Apparently, Eliot had met the sententious observation in Babbitt, on whose mind it was engraved, before he met it in Lanman's class-room or in Warren's translations. The fact has been majestically recalled in Paul Elmer More's memoir of Babbitt. Later, Eliot repeated the sentence of Lord Buddha to his theatre audience and his readers and thereby put it into a wider currency in the West. Speaking of the far-reaching implications of the words contained in the sentence, Herbert Howarth has remarked:

The words which seized More and Babbitt once they met them in their studies with Lanman, and remained with them as a perpetual source of strength, evidently seized Eliot and rang in his mind, and he has put them at the disposal of all of us for our strengthening.8

So to Eliot, Buddhism served as a useful mode of thought and expression, and provided with an effective instrument to highlight the modern moral ethos. The 'burning' of the modern money-minded and hurried world can hardly be checked up without cultivating the virtues of renunciation and spiritualism, and it is worthwhile to note that Eliot turned to Buddhism (as well as to Hinduism) to affirm his inherent faith in the noble concept of renunciation and in the singular practice of ascetic austerities in life.

Act of The Cocktail Party, testifying to the dramatist's lingering memories of Sanskrit.9 As we know, Sanskrit literature is fundamentally a religious and philosophical literature, wherein praises, prayers, sacrifices and reflections and meditations abound. Flot had, as he informs us in After Stronge Gods (1934), read Sanskrit and Pali for two years, and he made use of them later in his creative

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writings in a convincing manner, as may be gathered from the following passage recounting the practice of the libation ceremony:

REILLY: Let them build the hearth

Under the protection of the stars.

ALEX : Let them place a chair each side of it.

JULIA: May the holy ones watch over the roof,

May the moon herself influence the bed.

(CPP, p. 422).

Possibly Eliot, while writing the above scene, caught valuable hints from Sanskrit poetry,—'The words for the building of the hearth' and 'The words for those who go upon a journey' in particular.

If in The Family Reunion the playwright treats of the problem of real existence, in The Cocktail Party he describes the saint's renunciation of this muddy, mundane world, This play is slightly different from its predecessors in that it also accepts humanity along with renunciation. Somewhere else (yes, in The Criterion) Eliot makes a subtle distinction between the opportunities of a saint and the opportunities of a common man, and recommends a decent value in the latter, which in very much in accord with the Buddhistic doctrine. Lord Buddha, who had renounced the world earlier, came back to it after acknowledging the importance of the institution of the family. He allowed certain notable concessions to householders. Eliot also makes Reilly describe the household life as "a good life" (CPP, p. 417 f.).

The next play, The Confidential Clerk, also examines the limited yet real excellence of household relationships, while the misunderstanding and misery of family life comes up for a close scrutiny in Mulhammer's "interest in Light from the East" (CPP, p. 448). This teaches mind control", and not merely "thought control" (CPP, p. 460) to her. She tells us:

And then I took up the Wisdom of the East And believed, for a while, in reincarnation.

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That seemed to explain it all. I don't believe it now.
That was only a phase, But it made it all so simple:
To be able to think that one's earthly parents
Are only the means that we have to employ
To become reincarnate. And that one's real ancestry
Is one previous existence......

From eternity. Something ... straight from God.
That means that we are nearer to God than to anyone.

(CPP, p. 485).

Lady Elizabeth appears here as the spokeswoman of the dramatist whose interest in the East is by no means a hidden thing. The above-given passage is closely connected with Eliot's c ncept of tradition, which asserts that we inherit not merely the tradition of our immediate past or of our present environment, but also that which flows in the form of vasana from our previous births. This inevitably renders 'tradition' more liberal and dignified, and we strive to possess it at our best in order to be able to "renounce the immediate biological past". 11

The Elder Statesman has also reverberations of Indian thought and tradition in it, and Frederico Gomez tells Lord Claverton in an air of regality:

I made my children learn English ... it's useful;
I always talk to them in English.
But do they think in English? No, they do not.
They think in Spanish, but their thoughts are Indian thoughts.

(CPP, p. 536)

There is, then, Mrs Carghill who leaves Lord Claverton saying "Besides, I ought to do my breathing exercises" (CPP, p. 554). Breath control (or Pranayama) is one of the basic exercises in the light discipline as enjoined by Patanjali in his Yoga-Sutras, Unless this is perfectly attained, one can't hope to escape from the world of desires and senses. Eliot had fully understood it as a serious student of Philosophy

One of the Hindu doctrines which attracted Eliot greatly is that of Karma. According to this doctrine, the past always lives with an

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individual and the future gets shapen at every moment. So, the future is inseparably united to the past through the agency of the future is more agency of the agency of the present, and in this order of creation and existence certain determipresent, and determine the individual's life. This Hindu doctrine, which appears repeatedly in the Gita (such as in II, 47-48), finds an articulation in (besides "The Dry Salvages") this play when Edward says, 'my life was determined long ago; and when Lavinia says, 'I don't feel free; and when Lord Claverton says to Charles:

The place and time of liberation Are, I think, determined.

(CPP, p. 573).

And all that is 'determined' is actually the outcome of the individual's actions in the past.

Eliot had an unfeigned admiration of Indian drama, and it is very likely that he picked up some significant clues for his 'poetic' plays and their incantatory effects from it. In his critical writings he has at times referred to Indian drama. Thus, in his essay "Seneca in Elizabethan Translations", he writes:

The theatre is a gift which has not been vouchsafed to every race, even of the highest culture. It has been given to the Hindus, the Japanese, the Greeks, the English, the French, and the Spanish, at moments; in less measure to the Teutons and Scandinavians. It was not given to the Romans, or generously to their successors the Italians.12

After a short pause, he reverts to the same subject in that very essay, and asks:

What is 'dramatic'? If one were saturated in the Japanese Noh, in Bhasa and Kalidasa, in Aeschylus, Sophocles and Euripedes, Menander, in the popular Aristophanes and mediaeval plays of Europe, ... and if one were (which is impossible) equally sensitive to them all, would one not hesitate to decide that one form is more dramatic than another ?13

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It is worth recalling that Bhasa and Kalidasa were the two great pioneers in Sanskrit drama. The latter's Shakuntalam received wide acclaim in the West, especially through the efforts of Goethe and the German philologists. Eliot, in his essay "Philip Massinger", writes about the possibility of the development of poetic drama in our times, and observes:

The poetic drama might develop forms highly different from those of Greece or England, India or Japan. 14

This brief quoted excerpt demonstrates Eliot's knowledge of Indian drama and the various forms that it took through the centuries. The veracity of his knowledge of Indian drama is also vouched by his reviews of books on it, including the one on *mudras* in one of the numbers of his significant periodical, *The Criterion*.

To conclude, Eliot's knowledge of various Indian sources—its religions, philosophies and mythology—is pronounced not only in his poetry but also in his plays. Even the "Choruses" of The Rect contain some unmistakable flashes of Indian wisdom and heritage. It is, however, a point of regret that his plays have not been explored from an Indian angle so far. This article attempts to bridge this gulf for the profit and pleasure of the reader.

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- 6. Cf. H.C. Warren, "No Buddhist should Commit Suicide", Buddhism OI. II.d., Students' ed. (Cambridge, Massachusetts: Harvard University Press, 1953), p. 436 ff.
- 7. Ibid., p. 109.
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- 10. See pp. 40-41 of this book (London: Faber & Faber, 1934).
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Raja Rao: A Vedic Analogy

Suresh Chandra Pande

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Among the present day writers of Indo-Anglian fiction, Raja Rao is rarely distinct. Though his latest works 'The Chessmaster And His Mores' and 'The Brahmim And The Rabbi' are yet to be published,1 he has already won a wide popularity in and across the world, particularly in U.S.A. by writing 'The Serpent And The Rope'. It is a Mahapurana in the history of Indo-Anglian fiction. A truly Indian novel embedded in indigenous tradition. As the title indicates, Rao fondles with the Indian concept of comprehending reality. The analogies of 'Serpent' and 'Rope' are used to describe Advaita philosophy. Instead of using the example of a stick dipped in water, Raja Rao alludes to Shankaracharya's non-dualistic philosophy. The analogies of 'serpent' and 'rope' respectively symbolise illusion and reality. This approach to Vedic analogy reveals that Raja Rao is a thorough Vedantin. He further affirms like Acharya Shankara that this world of manifestation and of multiplicity (Vyavaharika) is not real in itself—'Brahma Satyam Jaganmithya, Jivo Brahmaiva Na Parah.' Most of the people who live in ignorance take for serpent what is after all a rope. However, one can comprehend this discrimination between illusion and reality by knowledge (Jnanam). The world of illusion vanishes through true knowledge. True knowledge is the knowledge of self. It is an experience of Atman as one with Brahman, It transcends sense and reason, time and space and produces a state of pure-conscious page 18. of pure-consciousness. It is an state without duality. It is Advaltable to a state without duality. One who wishes to enter such a state should first of all realize the illusory nature of the world of appearance and retire to a solitary

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place. In this state of consciousness all perceptions of multiplicity cease. There is not any sense of mine and thine. It is the realization of the world as illusion. One who realizes is no longer deluded by appearances, the snake appearance vanishes into the reality of the rope. The world vanishes into Brahman. To put it in the words of Swami Atmanand²—'When water is realized wave and sea vanish.' Yedanta, therefore, represents the idea of 'Ekam Advayam'—the one not two.

Ramaswamy, who is the protagonist of this novel, is neither a Rama symbol nor a cipher as assumed by R. Shepherd. He is a champion of Vedanta and very poignantly expounds his doctrine. The Vedant of Ramaswamy represents the idea of Absolute. He further stresses that man must not mistake the relative for the absolute, the illusion for the reality, the particular for the universal, the moment for the eternity, the shadow for the substance. He considers Vedanta a complete philosophy-'Na Vedanta Param Sastram.' It requires no other philosophy to improve on it. Unlike the philosophies of the West, Vedanta is the only impersonal system. How convincingly Ramaswamy argues - 'Zero makes all numbers. So, zero begins everything. All numbers are possible when they are in and of zero. Similarly, all philosophies are possible when they are in and around Vedanta I am not one, I am not two: Aham Nirvikalpi Nirakara, rupih.14 The plot of the novel develops and we find Ramaswamy. transcending the fragmented and splintered world view for reaching in an integrated one—the Absolute. The sum-total of Ramaswamy's masqueratle is conducted within the framework of Vedanta, where duality and contradictions are abolished and where all numbers Merge into zero. Neither the Karma yoga of 'Kanthapura' nor the Bhakti; Yoga of 'The Cat and Shakespeare' is able enough to quench Ramaswamy's spirintual cum metaphysical quest. Using autological devices Ramassana aswamy takes resort in Jnana Yoga. Talking to Madeliene before the breaking to madeliene before the break-up of his marriage with her. Ramaswamy gives a brilliant exposition of the difference between illusion and reality—'The world either is unreal or real—the Serpent or the Rope. There is no in between the between the two. All that is in between is Poetry...wheresoever you go you see only with the serpent's eyes. Whether you call it duality or modified duality—you invent a belvedere to heaven. You look at the rope from the posture of a serpent...you Touch your eyes and know there posture of a serpent...you saw the rope as know there never was a serpent. The Poet who saw the rope as serpent became the serpent. So, a saint. Sainthood is idenitification

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not realization. The actual, the real has no name. The rope is no

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Not only this Ramaswamy's stand is radically different from that of the Buddhists but Buddhists also maintain that the world does not exist at all. Ramaswamy very cleverly points out that difference which divides Vedanta from Buddhism—'The Perfect civilization is there where the world is not. The Buddhists say the world, the perception is real—SARVAM KSHANIKAM. Everything is minutous the moment we see it. The Vedanta says the perception is real, yes, but the reality is myself. This difference is big enough to drive the Buddhism of Gautama outside our frontiers. The new civilization has to banish the personal, the romantic, the poetic from life ...take the Sibi Jataka and compare it to Mahabharata. How moving and personal the Jataka seem to the impersonal figure of say—a Bhima, a Karna and a Dharamraja.'6

As mentioned earlier, the realization of non-duality brings the awareness of the self as truth and of the world as illusion. Therefore, for Ramaswamy, Advaita Vedanta is only impersonal and most logical sysrem. His true aim is to argue, objectify and establish the superiority of the spiritual over material, of the real over illusory. He also differentiates Vedanta from Marxism. A clear-cut contrast between material and spiritual philosophies get a succint exposition in Raja Roo's another work 'Comrade Kissilov'. However, in 'The Serpent and The Rope', Ramaswamy's basic concern is to prove that dualistic religions have historical founders—Islam (Mohammed), Buddhism (Gautama), Protestantism (Luther) Zoroastrianism (Zoroaster). While Ramaswamy's Advait Vedanta which is non-dualistic and impersonal needs no anchorage in personality or country, all inbetween systems affirms the duality is anti-Indian. It is the non-dual which alone affirms the truth. This probe into essential Advaita also leads Ramaswamy to a search of roots of various world-cultures in India. For example, it is suggested that the Christian chalice was a Buddhist relic that came via Persia to Christendom. It was the mendicants alm-bowl upturned. Similarly, it is pointed out that the wastika (emblors of the property) Wastika (emblem of Aryans) was brought from central Asia by the Nestorians, Bogomiles and the Cathars.

Truly, Ramaswamy's entire life is a relentless Sadhana for

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being able to distinguish between shadow and substance, between serpent and rope—

'Na yogena Na Sankhyena Karmana no na Vidhyaya Brahmatmaikatva Bodhena Mokshyah Sidhayati Nanyatha'.

However, Ramaswamy is a sadhak not a siddha. That is why, at the end of the novel he seeks Swami Atmananda for his final emancipation or DIKSHA.

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- .. Raja Rao's 'The Brahmin and The Rabbi' is still to go to press, while his 'The Chessmaster and His Moves' is to appear shortly.
- 2. Swami Atmananda was Raja Rao's spiritual guru. Raja Rao entirely left writing after completing his first novel Kanthapura. His metaphysical quest took him to Swami Atmanand. Swami Atmanand advised him to continue his writing profession. The novel, therefore, is a fruit of Swami Atmanand's advice.
- 3. R. Shephered: 'The Character of Ramaswamy in Raja Rao's The Serpent and the Rope'. (South Australia: University of Flinders 1980), P. 14.
- 4. Raja Rao: 'The Serpent And The Rope' (New Delhi: Orient Paper-back 1962) P. 203.
- . Ibid, p. 335.
- 6. Ibid, p. 333-35.

The vedic Path, Vol. 50, No. 1 June 1988 Qua, Jour, of Vedic Indo, & Sci. Research

Spiritual Aspect of Health

Dr. J.P. Balodhi*

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The restriction of the term health to mean only the absence of disease in physical and mental tensions is not acceptable. Both physical and mental health—no doubt is a state of balance or harmony between the various parts and functions of an organised system, but parts and functions can mean different entities and concepts at different levels of organization. And therefore, Upanishads spoke of Annamaya (Physical); (Physiological); Pranamaya Manomaya (Psychophysiological); Vynamaya (Pure Psychological) and Anandamaya (Trans-Psychological) levels in human personality. Health, thus includes the full development/growth of an individual in physical, psychological, social and spiritual aspects. This concept is substantially accepted in life sciences also. approach' in life sciences, for example has indicated the changing biological concept from 'closed system' to 'open system'. In other words, organism according to this concept is not merely a bundle of few physical and psychological entities, rather it is a part of with outside reality too. And through the interaction and transaction with outside reality, it always unfolds its potentialities at any time in any amount.

There have been for ages past in India and other oriental countries the highly developed, advanced and exalted souls in the

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flesh-known as Yogis. Sidhas, Rishis, Munis and adepts who devoted their time and attention to the development of man. They passed from lower to higher planes of consciousness and thereby gained wisdom, psychic power and high human qualities, that seem almost miraculous to the man of ordinary consciouness. The experience of such earnest Seekers has been handed down for centuries from teacher to pupil and gradually a spiritual science was built up called 'Atma Vidya/Brahma Vidya' or Science of Soul.

In the early man, this spiritual potentiality grew into the higher faculty of mind called "Intuition" which was different from the instinctive and natural protective powers. Natural powers ingrained in life itself as plants developed its thorns and thick coat of bark to prevent its easy vulnerability; Animals and birds knew by instinct what particular action or thing help them to get over an affliction. Instead, man has to put effort for his wellbeing and has been trying that right from the inception of civilization. For example, Atharva Veda gives us information how the early man thought of his well-being in terms of his placement and adjustability in particular environment? How he developed several Psycho-somatic techniques of keeping well being by a combined procedure of charms, prayers, incantation amulets and drugs?

Later in medical literature of India, i.e. 'Ayurveda', physical, mental and spiritual well being are put tegether and called 'Swasthya' literally meaning abiding in oneself. This is a subjective phenomenon indicating individuals being self-sufficient, self-contained and self-teliant. Various other philosophical schools of India called this state or selfhood differently. For example, Budhism call it 'Nirvana' which implies rooting out of desire and the cessation of all sufferings. Superman or 'Tirthankara' who possesses infinite knowledge, infinite bliss and infinite power.

'Kaivalya' of Samkhya Yoga is the same state when the integration of all faculties that have been temporarily lost is restored spiritual state as 'Jivan Mukti' or liberation from life to life circle

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in the terrestrial world. Bhagaved Gita—the gosspel of Hindu religion narrated this state of selfhood as 'Sthitaprajna' wherain, a person neither rejoys nor hates, neither grieves, nor desired. He renounces both good and evil, takes sorrow and joy alike and receives them with same spirit. Now, the question is how to obtain such state of 'Selfhood'? Or what are the means to spiritual health?

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Different schools of Indian Thoughts put forth different views on this question but all agree that the training of human mind is the pre-requisite for it. And human mind can be trained through (1) 'Sravana' or listening to 'Sruti' from a Guru (2) 'Manana' or reflection upon what has been heard and (3) 'Nididhyasana' or meditation. These three put together called 'Sadhana'.

Ayurveda / Indian medical science, Yoga and other schools recognised the importance of ethical and moral values for spiritual health. These include (1) The noblest attitudes and consequently the finest deeds that humanity can ever attain, (2) Perseverence, (3) Charity and Social Welfare (4) Pure and wholsome diet (5) Rational faith in God (6) A zeal for knowledge and purity of thought (7) Sound physical and mental health (8) Implicit discipline or an elaborate course of training for subjection (Vasheekaran) through restraint (Nigrah) of various senses, 'Asanas' or Posture, 'Pranayama or deep breathing exercises and 'Dhyana' or meditation.

If one observes these rules, one can obtain spiritual health say these 'Shastras'. There is a prevalent misconception about spiritual health that it is meant for Sanyasi, Yogi or Faquirs only, who have renounced the world but this is unwarranted. All persons irrespective of their caste and creeds are entitled for spiritual health. So many sages like Janaka, Vyasa, Lopamudra, though skilled in spiritual Science, were leading a happy family life. In fact, the scheme of 'Asram Dharma' in ancient India was intended to nurture which is called the individuals for this spiritual health only, realization of self or attainment of highest goal of jife. 'Asram-Dharma' orients itself in 4 stee orients itself in 4 stages of life, i.e., 'Brahmacharya', 'Grahastha', 'Vanprastha' and 'Sand 'S 'Vanprastha' and 'Sanyasa' each preparing for other and finally resulting into spiritual resulting into spiritual health by giving value to all these stages of human existence. Fortunately the stages of human existence. Fortunately, now WHO also has recognised this fourth dimension of boots. fourth dimension of health, i.e. spirtual dimension, which goes

SPIRITUAL ASPECT OF HEALTH

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beyond health care, which is a resource of life and not merely the objective of living.

In short, spiritual health indicates:

- 1) Optimal human functioning,
- 2) Favourable self attitude for positive personal development,
- 3) Growth of self concept,
- 4) Effective perception of reality, and
- 5) Mastery over environment.

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The Unified Vision of Vedanta

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In this paper it is shown that Vedanta encompasses all religions, all seets, all sciences and all ways of living. It is further shown that Vedanta is universal and transcends the narrow boundaries of caste, creed, religion and nationality.

The Vedanta is a solution of a complex mathematical problem of 'Brahman' as a function of time, space, matter and consciousness. The early mystics and seers who wondered at the profound mysteries of this universe tried to solve the riddle. In the process they have discovered certain mathematical steps. These steps have been explained and enumerated in the Vedas, Upanishads, and the Brahmasutras.

Sankara picked up several of these steps and arranged them in an orderly fashion and showed to the world that several truths scattered in many places are, in reality, steps of a complicated mathematical problem regarding 'The Brahman.' However, in this solution, there are many steps that need clarification. There are many links that need to be explained so that people can understand the truth with ease. The Vedanta reached its summits in the works of Swami Vivekananda, Sri Aurobindo and others. There are many thinkers, prophets and philosophers, sages and seers who had enriched this great system.

^{*1812,} Rajaji Nagar, Bangalore

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THE VEDANTA IS A PROCESS

The Vedanta will never come to an end. It is a process. Every scientific discovery adds one feather to this great thought current and makes the truth more clear. However, all these discoveries, inventions are not the Vedanta. They are only the flowers and vedanta is the thread that passes through all these flowers. Vedanta makes the concepts clear in its totality and shows where each one of these thoughts fits in the unending process of evolution. It tells us of the peaks that we have yet to scale. It shows the great hills that we have not yet climbed. It reminds us that what we have achieved so far is almost nothing compared to what we can yet achieve.

The flowers of this system have been discovered by many sages and seers, prophets and philosophers, poets and writers, great thinkers and men of action throughout the world from the ages past.

In the words of Swami Vivekananda¹, "Unity in variety is the plan of the nature, and the Hindus have recognised it. Every other religion lays down certain fixed dogmas and tries to force society to adopt them. It places before society only one coat which ust fit Jack and John and Henry, all alike. If it does not fit John or Henry, he must go without a coat to cover his body. The Hindus have discovered that the Absolute can only be realised or thought of, or stated through the relatives, and the images, crosses and crescents are so many symbols, so many pegs to carry the spiritual ideas on."

According to Ramana Maharshi, "The reality is the soul of truth, the delight of life, the bliss of mind and the fullness of peace and eternity,"

In the words of Sri Aurobindo, "Reality is rich and all embracing, it is consciousness, force, truth and bliss. It is an integral blidge affirmation of all. It is the mighty attempt to divinise all. It does not exclude any aspect of reality. Its logic is the logic of comprehensive inclusion and not one of negation."

Mahatma Gandhi writes, "There is an indefinable mysterious that pervades everything. I feel it, though I do not see it.

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It is this unseen power that makes itself and yet defies proof It is this unseen power through my senses. It is this unseen power because it is so unlike all that I perceive through my senses. It transcends reason."

In the words of Dr. S. Radhakrishnan, "Mankind stems from one origin from which it has figured out in many forms. It is now striving towards the reconciliation of that which has been splitup. The separation between East and West is over. The history of the new world, the one world, has begun. It promises to be large in extent, varied in colour, rich in quality.

THE TEACHINGS OF ALL PROPHETS ARE PART OF **VEDANTA**

Vedanta is not a closed system. It does not believe that all the truths are prerogative of a particular prophet or a scripture. 'As Swami Vivekananda puts it 2, "A prophet arises promises all kinds of rewards to those who will follow him and eternal doom to those who will not The more a sect hates the other sects, the greater is its success and the more people it draws into its fold '

"Vedanta does not believe in any of these teachings. First, it does not believe in a book that is the difficulty to start with. It denies the authority of any book over any other. It denies emphatically that any one book can contain all the truths about God, soul, the ultimate reality "

Many mystics and prophets have belief in this central theme. When these thoughts come down to the lower cadres they have diluted. As Swami Vivekananda puts it 3, "In the religion of Christ there was little of crudeness; there is very little difference between the pure religion of Christ and that of the Vedanta. You find there the idea of oneness, but Christ also preached dualistic ideas to the ideas to the people in order to give them something tangible to take hold of, to lead them up to the highest ideal. The same prophel who preached the approached the highest ideal. who preached, "Our father which art in heaven" also preached "I and my father are one" and the same prophet knew through the "Father in heaven" lies the way to the "I and my father are one".

An apt quoted verse about the Tirukkovaiyar says in the brahmin calls it the Veda. The yogins say it is the bassis of the

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Agama. The lovers say that it is a manual of love. The logicians say it is a treatise on logic. The poets say it is a text of grammar and prosody."

Nammalvar expounds in his poems 5, "The Lord is Narayana, the highest reality. He is the abode of all auspicious qualities and is unsmitten by evil. The souls and the world of matter constitute His attributes. He creates, preserves, and dissolves the universe. These cosmic functions constitute His sport. Narayana is the root of all existence, the source of the different grades of beings. He is worshipped by devotees in different forms and under different names. They may imagine that they are devoted to different Gods. But the truth is that it is Narayana that is the object of all worship."

ALL PHILOSOPHICAL SYSTEMS ARE PART OF VEDANTA

In mathematics there is one concept that we often come across. That is the concept of sub-class and universal class. Each sub-class stands on its own. Nevertheless, they are part of universal-class. In asimilar way, in philosophy, we come across many philosophical; systems each profounding a set of dogmas. All these philosophical systems are part of Vedanta. Vedanta is universal and embarasses all these systems. The effort of Adi Sankara was just to show this truth. In the words of Dr. T.M.P. Mahadevan 6, "Sankara came not to destroy but to fulfil, and the philosophy that he taught, Advaita, is not to be regarded as a rival to the various systems of thought. Sankara's grand preceptor, Gaudapada, had already taught that there could be no conflict between Advaita, and the dualistic The but conserves what is of value in it and sublimates it. As one does of quarrel with one's own limbs, so Advaita can have no dispute with the plant. with the philosophical systems. Sankara who rediscovered the spirit; of unity and wholeness and revealed it to an age of tumult and discord sould wholeness and revealed it to an age of tumult and discord, sought necessarily to close the rifts and restore the parts to their proper place in the whole. His mission was to establish not only the non-duality of Brahman but also the ultimate non-difference of systems. In this he followed the fundamental teaching of the which which is one' and Veda which proclaims the supreme truth. 'Reality is one' and inmediately adds in a spirit of compromise 'Those who know call it in various ways."

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The truth of Vedanta can be seen in the experiences of Ramakrishna 7, "I have practised all religions, Hinduism, Islam Christianity," he declared. "and I have also followed the paths of the different Hindu sects .. I have found that it is the same God towards whom all are directing their steps, though along different paths. You must try all beliefs and traverse all the different ways once. Wherever I look, I see men quarrelling in the name of religion-Hindus, Mohammedans, Brahmins, Vaisnavas and the rest, but they never reflect that he who is called Krishna is also called Siva, and bears the name of primitive energy, Jesus and Allah as well the same Rama with a thousand na es. The tank has several ghats. At one ghat Hindus draw water in pitchers and call it jal, at another Mussalmans draw water in leathern bottles and call it pani, at a third Christians draw and call it water. Can we imagine that the water is not jal, but only pani or water? How ridiculous? The substance is one under different names and everyone is seeking the same substance, nothing but climate, temperament and names vary. Let each man follow his own path. If he sincerely and ardently wishes to know God, peace be unto him! He will surely realize Him."

VEDANTA DOES NOT TEACH FATALISM

Some critics attack that the vedanta is fatalistic. According to such critics man wanted to live happily in this world. He strives for wealth, health, fame and worldy comforts. Vedanta in its very approach is against all this, Such a criticism shows that they never understood Vedanta

Vedanta recognises that most of the human beings strive for such of those things. To support this view I quote here from Dr. N.S. Anantha Rangachar's book 'Gems from the Rigvedar's, "O Agnienable us to obtain wealth, through non deceitful and safe means, ward us from sin. Bless us, who sing Thy praise, with the happiness Thou grantest to thy devotees. May we rejoice with valiant sons for a hundred winters." (VI-4-8)

(IV-32-20) "O Indra, grant us immense wealth, O granter of plenty; grant us not little. Grant us vast wealth itself, Thou are verily the giver of vast wealth."

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THE UNIFIED VISION ...

In a man's journey to the infinity, these are but first steps. He first sees the pleasure in wealth, worldly posessions and fame. He first sees the pleasure in wealth, worldly posessions and fame. He first sees the pleasure in wealth, worldly posessions and fame. He first sees the pleasure in wealth, worldly posessions and fame. He perfect man in a perfect society. As Sri M.P. Pandit puts it 9, "It is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, neither Western nor Eastern, it is neither American, nor European, n

The Vedanta does not even satisfy at this stage for it sees even this is but an intermediate stage in man's journey to the infinity. He can still scale greater peaks, as Sri Aurobindo puts it 10, "A heavenliest passion shall upheave men's lives. Their minds shall share in the ineffable gleam, Their hearts shall feel the ecstasy and the fire, Earth's bodies shall be conscious of a soul mortality's bond-slaves shall unloose their bonds, mere men into spiritual beings grow. And see awake the dumb divinity."

VEDANTA ENCOMPASSES THE THOUGHTS OF ALL SCHOOLS

The Vedanta is not a system that encompasses certain truths and certain modes of expressions of different schools of thought. For example any given science centered around certain thoughts. It has a central theme. But the science itself consists of number of theorems, proofs, intermediate theories explaning various facets of truth. Nevertheless, all these parts of expression are part of the whole. The parts do not contradict the whole.

In the words of Dr. Devasenapathy, "The long history of philosophy was characterised by three major patterns of thought, Absolutism, theism and humanism. These need not be exclusive trends and it is possible to go from one to another. It was possible to substitute human beings for the Absolute and for the God. Humanism would also totally repudiate God and the Absolute,"

circle whose circumference is nowhere, but the centre is located

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in one spot; and God is an infinite circle whose circumference is nowhere, but whose centre is everywhere. He works through all hands, sees through all eyes, walks on all feet, breathes through all bodies, lives in all life, speaks through every mouth, and thinks

Vedanta does not exclude any faith. It includes all faiths. In the words of Swami Vivekananda12, "Another peculiarity of the Advaita system is that from its very start, it is non-destructive. This is another glory, the boldness to preach "Do not disturb the faith of any, even of those who through ignorance have attached themselves to lower forms of worship."

ALL SCIENCES ARE PART OF VEDANTA

All sciences form part of Vedanta. Each science represents a truth, a part of the whole. Vedanta encompasses every branch of our knowledge. We understand the truth by parts and each science thus studies one aspect of the (reality.

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Nehru Laureate Dr. Jonas Salk views biology as 13, "Not as a science alone but as a basic cultural discipline with unifying potential for relationships that exist between man and physical universe as well as man, his cultural and spiritual environment."

It is so of all the other sciences. If each branch of knowledge is represented symbolically by k1, k2, kn and if each is a class by itself, then each one of such knowledge is subclass of the

For example, Psychology is the science that deals with the heredity of the soul. Besides, it deals with the growth and development of soul in the human body. It deals with the relation of senses with that of body, brain and soul and narrates the experiences of the conscious, un-conscious and super-conscious experiences of the soul.

The science of genetics deals with the laws governing the formation of human body, to match each soul according to its needs. THE UNIFIED VISION ...

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Genetics describe how the human body acquires its traits such that these traits matched with that of the traits of the reincarnating soul.

Astronomy deals with the formation of this world and other worlds along with the stars and galaxies. It narrates the principles underlying various categories of worlds, their planetary configurations so that souls in groups are born and evolve on their upward journey to the infinity. These different kinds of worlds are called by different names. Some may describe them as heavens and hells and worlds of different Gods and Godesses, some backward and some advanced. These worlds are all formed as per the laws of cosmology, but of varying climatic conditions that best suits the type of souls that are likely to evolve on these worlds.

The science of economics derived as per the laws of Vedanta tells the mankind how they can live as groups, and nations in this world. It describes the methodology to be evolved such that every one can live in this world without anhilating or wrecking the lives of others. Knowing the traits and behaviour pattern of individuals and groups it narrates the principles of building the nation to fit their pattern of living.

The science of politics derived from the laws of Vedanta tells the mankind how they can form different institutions and governing bodies that can help them to live a hormonious life without the fear of exploitation of one group by the other group. It narrates the laws such that groups live happily without the fear of bondage or slavery. Politics derived from the Vedanta shows the world how a divine world can be built on this planet earth with one state to their next higher state logically and coherently.

ALL WAYS OF LIVING ARE PART OF VEDANTA

According to Vedanta all ways of our living represent a reality. than the center of concentric circles, each circle being bigger Then the other. From the centre draw radii in all directions; the intersection of these radii and the concentric circles give

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raise to infinite number of points. Each one of us occupe one of these points and all of us are travelling towards the center. However, the journey of humanity is not always straight. It is not always in one direction. It is sometimes straight, sometimes curved and sometimes backwards.

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Not that every one sees that center. Manya time a group of people strive for a goal. If that goal itself is represented by a center of smaller number of concentric circles, then in that concentric circle each one is occupying a position and all of them are striving to reach the center. A little far away from this concentric circle we can see another set of people striving to reach another goal. If we represent this second goal as another center of a set of another concentric circle then this group of people occupy certain position in these concentric circles and they are striving to reach the second center.

Now we can find another group of people trying to reach another goal and it appears that all these concentric circles are mutually exclusive. However, we can close our eyes and see yet another center which is grander than all these centers. The smaller concentric circles, simply falls in the domain of that grand center and the centers of all these small concentric circles fall within that big concentric circle. Some day these smaller groups of people see the other grand center and then travel towards it. Here, in this example each set of cencentric circles represents a nation.

Vedanta does not exclude even materialism. Even the nations that do not accept God and rebirth are part of this grand design and is covered by Vedanta. Even the men and women who believe in materialism, die as materialists and then are reborn as materialists. Their search thus continues till such time that they themselves find the truth. Nation after nation follow its cherished path and ultimately find its way out.

ALL SECTS ARE PART OF VEDANTA

Vedanta does not exclude any sect. Each sect is only part and parcel of Vedanta. Each of these sects represents one grand idea of that infinite truth. It is an expression of one reality of the infinite truth.

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T. P. Ramachandran writes¹⁴, "The chief difference among the Vedanta schools lies in the manner in which the world and souls can be said to be connected with Brahman. There are certain passages in the Upanishads which assert the non-difference of the world and souls from Brahman and there are others which speak of their difference from Brahman. These apparently contradictory passages have to be reconciled and the mode of reconciliation adopted by each school represents its basic philosophical position."

However, the important point to be noted here is each of these sects does not represent the truth in its totality. They only glorify certain modes, certain aspects, certain truths and certain ways of reaching the highest goal. A leader of a particular sect may conceive a goal and a method of action to reach that goal. It may inspire a certain group of people whose mental make up is best fit for it. Having reached that goal the people may then see the final goal or another intermediate goal and from there on, they may continue their journey beyond that towards the ultimate goal.

It is not correct to say that only one sect is true and the rest of the sects are false. As Swami Vivekanande puts it¹⁵, "The idea has been even among our pandits that only one sect of these sects can be true and the rest must be false, although they have the idea in the Shrutis, the most wonderful idea that India has yet to give to the world—"That which exists is one, sages call it by various names." That has been the theme, and the working out of the whole of this life problem of the nation is the working out of that theme! Yea, except a very few learned men, I mean, barring a very few spiritual men in India, we almost forget this......"

He continues 16, "Yet, to harmonise these many planes and unending lokas, in the midst of this infinite variety to find unity is the theme of the Upanishads."

Many sects exist in this world basically because the temperaments of people are different. Each needs a way that best suits his tach needs a goal that he can perceive and seek. As our knowledge such time these sects exist.

ALL RELIGIONS ARE PART OF VEDANTA

According to Vedanta different religions are not contradictory.

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THE VEDIC PATH They are only supplementary. Each one of these religions present

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Charles Francis Potter writes17, "Strange as it may seem, science as it may seem, science is to blame for the lack of progress in religion. No scientist can afford to laugh at the backwardness of religion that religion is so primitive, is an equal shame to both religion and science, Hitherto the scientist has turned his instruments upon comparitively easy subjects, stones and stars, trees and birds, living animals and extinct varieties, flowers, and geological strata. These are comparitively easy to study. It was when the scientist began a few years ago to turn his instruments upon himself that he realized he faced a real challenging task."

He continues further18, "One thing that surely occuring today is the inter-permeation of Christianity and Buddhism to their mutual enrichment. Oriental and occidental ideas are now mixing. West met East when Emerson and Mary Eddy began preaching slightly disguised Vedantic philosophy and East met West when Gandhi included Thoreau with Rama and Jesus to make his trinity,"

Swami Vivekananda states19, "My idea therefore is that all these religions are different forces in the economy of God, working for the good of mankind. I believe that they are not contradictory, they are supplementary. That universal religion about which philosophers have dreamed is already here."

He continues further20, "Unity in variety is the plan of the universe. If it be true that God is the center of all religions and that each of us moving towards Him along one of these radii, then it is certain that all of us must reach that centre. And at the centre where all radii meet, our differences will cease."

He goes on to state²¹, "What I want to propagate is a religion will be a religion." that will be equally acceptable to all minds, it must be equally philosophic, equally emotional, equally mystic and equally conducive to action. And this combination will be the ideal to nearest approach to a universal religion."

The religious ideas that have been taught in Vedas and ishads are university Upanishads are universal in their approach. The sages and seers THE UNIFIED VISION

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have told the truth in a highly impersonal tone; and their approach is scientific. They realise that they need not make any living being is scientific. They realise that they need not make any living being is scientific. They go unconcerned with the as the centre of their teachings. They go unconcerned with the personalities of even the sages who discovered these laws. The personalities of even the sages who discovered these laws. The latter commentators and philosophers have followed the same tadition.

Swami Vivekananda states 22, "Even at the present time we find many sects, and societies with almost the same ideas, fighting each other, because one does not want to set forth those ideas in precisely the same way as another." Therefore religions will have to broaden. Religious ideas will have to become universal, vast and infinite; and then alone we shall have the fullest play of religion for, the power of religion has only just begun to manifest in the world. It is sometimes said that religions are dying out, the spiritual ideas are dying out of the world. To me it seems that they have just begun to grow. The power of religion, broadened and purified, is going to penetrate every part of human life. So long as religion was in the hands of a chosen few or of a body of priests, it was in temples, churches, books, dogmas, ceremonials, forms, and rituals,. But when we come to the real spiritual, universal concept, then and then alone, religion will become real and living, it will come into our very native, live in our every movement, penetrate every pore of our society, and be infinitely more a power for good than it has ever been before."

Swami Vivekananda writes "Temples and churches, books and forms, are kinder-garden of religion to make the spiritual child strong enough to take higher steps."

He continues, "I accept all religions, that were in the past and worship with them all. I worship God with every one of them in whatever form they worship Him. I shall go to the Mosque of the Mohammedans. I shall enter the Christian Church and kneel before the crucifix. I shall enter the Buddhist temple, where I shall take refuge in Buddha and in his law. I shall go into the forest and sit down in meditation with the Hindu who is trying to see the light which enlightens the heart of every one."

Radhakrishnan stands for a religion that is rational, scientific,

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humanistic and that which makes for world unity and fosters

Acharya Vinobha Bhave says, "Man must seek to change not merely his environment, for that is not enough, he must change himself, In the last analysis, the resources of man's spiritual potentiality and character decide his destiny."

Professor Arnold Toynbee writes 23, "I was brought up to believe that Christianity was a unique revelation of the whole truth. I have now come to believe that all the historic religions and philosophies are partial revelations of the truth in one or other of its aspects. In particular, I believe that Buddhism and Hinduism have a lesson to teach Christianity, Islam, and Judaism in the "One world" into which we are now being carried by "the annihilation of distance" unlike the Judaic religions, the Indian religions are not exclusive. They allow for the possibility that there may be alternative approaches to the mystery of existence, and this seems to me more likely to be the truth than the rival claims of Judaism, Christianity and Islam to be unique and final revelations. This Indian stand point is the one from which the last four volumes of my book have been written. For each of us, the easiest approach to the mystery of the universe is no doubt his ancestral religion; but this does not mean that he ought to rule out the other approaches that the other religions offer. If one can enter into these as well as into one's own, it is gain, not loss."

This idea has been succinctly expressed by Swami Vivekananda 24, "I believe that they are not contradictory, they are supplementary. Each religion, as it were, takes up one part of the great universal truth and truth and spends its whole force in enbodying and typifying that part of the great truth. It is therefore addition, not exclusion. That is the idea !! S is the idea." System after system arises, each one embodying a great idea, and ideals must be added to ideals. And this is the march of humanity march of humanity. Man never progresses from error to truth, but from truth and truth, from lesser truth to higher truth, but it is never from error to truth.

In the words of the Mother 25, "In the supramental creation will be no me there will be no more religions. All life will be the expression THE UNIELED VISION ...

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the flowering in forms of the divine unity manifesting in the world. All these will be no more what men now call the Gods. These great divine beings themselves will be able to participate in the new creation, but for that they must put on what we may call the supramental substance on earth."

So it is not correct to say one religion is true and other religions are all false. As Swami Vivekananda puts it ²⁶, "The proof of one religion depends on the proof of all the rest. "For instance, if I have six fingers, and no one else has, you may well say that it is abnormal. The same reasoning may be applied to the argument that only one religion is true and all others are false. One religion only, like one set of six fingers in the world, would be unnatural. We see, therefore, that if one religion is true, all others must be true. There are differences in non-essentials but in essentials they are all one. If my five fingers are true, they prove that your five fingers are true too."

He continues further²⁷, 'As soon as a man stands up and says he is right, or his church is right, and all others are wrong, he is himself all wrong. He does not know that upon the proof of all the others depends the proof of his own."

THE WORLD IS A BALANCED GROWTH

This truth expresses itself in different forms in the world, each form expressing a reality. These different modes of thinking give a balanced growth to the entire humanity. Swami Vivekananda writes, "Every nation has a national purpose of its own. Each nation has many things to learn from other nations."

Each nation expresses an idea, a part of the whole. Every time we learn something from other nations our concept of the truth become more clear. From the existing point we travel to some other and learn together.

In Sri Aurobindo's words²⁸,
"Earth shall be my work chamber and my house.
My garden of life to plant a seed divine.
When all thy work in human time is done

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The mind of earth shall be house of light The body of earth a tabernacle of God."

In this world from the existing stage we will travel slowly and steadily to reach the glorious heights as Sri Aurobindo puts it²⁹, "The psychic transformation and the first stages of the spiritual transformations are well within our conception, their perfection would be the perfection, wholeness, consummated unity of a knowledge and experience which is already part of things realised, though only by a small number of human beings. But the supramental change in its process carries us into less explored regions; it initiates a vision of heights of consciousness which have indeed been glimpsed and visited, but have yet to be discovered and mapped in their completeness, the supramental lies for beyond the possibility of and satisfying mental scheme a map of it or any grasp of mental seeing and description."

Sri Aurobindo continues³⁰, "The animal is a living laboratory in which nature has, it is said, worked out man. Man himself may well be a thinking and living laboratory in whom and with whose conscious cooperation she wills to work out the superman the God."

Hence Sri Aurobindo asserts³¹, "The ascent to the divine life is the human journey, the work of works. the acceptable sacrifice. This alone is man's real business in the world and the justification of his existence, without which he would be only an insect crawling among other ephemeral insects on speck of surface mud and water which has managed to form itself amid the appalling immensities of the physical universe."

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BOOK - REVIEWS

A.B. Bharadwaj: Living Non-violence; Gandhi in Action. 1, Arvind Nagar, Ghonda, Delhi-110053, pp 112; Price Rs. 60/- or Dollar 10; 1986.

In his book, "Human Option", Norman Cousins says: "The fact of brotherhood exists. What does not exist is recognition that this is so. Human brotherhood is a biological reality, but is does not yet serve as the basis for our day-to-day actions or our working philosophies or our behaviour as nations". It is this fact of universal brotherhood that Bharadwaj seeks to emphasize through this book which has turned out to be a saga of his peregrinations and contacts across the continents of the world. Bharadwaj became a social activist in the Bharat Sevak Samaj in 1961. In 1970, he became the Organizer of the Raighat School of Non-violence and was later ordained as a Life Member of the Servants of the People Society in 1974. He has been associated with Gandhi Peace Foundation, Serva Sewa Sangh, Manava Dharma Mission and International Organisations like Servas International. This latter organisation gave him the opportunity to establish global links at interpersonal level. He has thus had an opportunity to observe Gandhians in action in India as well as in Europe and America from close quarters and proceeds to express in this volume his sorrows and exultations, fears and hopes,

He is sorry to note that in India, Gandhians have fallen a prey to mutual dissentions and loss of faith while hopefully the flame of Gandhi

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burns bright in hundreds of bosoms abroad in the Ashrams of the Society of Ark at La Cun Du Larzac, La Borie Noble, etc., established by his admirer and follower, Lanza del Vesto who was given the name of Shanti Das by the Mahatma in 1937. At these communes, AB found brave young activists trying to develop and live the alternative way in visible contrast to the consumeristic and hedonistic European life-style. Self-restraint, as opposed to self-indulgence, marks their way of life. As they observe European culture heading towards its doom, they believe that the only hope for survival shall lie in the simple, natural way of life as advocated by Gandhiji. AB also visited the Berlin wall and was moved by what he saw there. As he sat there reciting Ishavasyopanishada, he wrote a poem about the wall giving a call to the people to break the walls that stand in the way of Common People and divide them. He said, "Todo, Todo, ye Divaarain, Jodo, Jodo dil-ki taarain".

This was the refrain on which he conducted in 1986, a march for Non-violent Society through France, Switzerland and Italy. The march was organised at the international level by Riccardo Gramegna of Borgosesia (Italy) and his wife Margaret Hug to celebrate the International Year of Peace. They have developed youth cooperatives where young people experience in community living through hard work, such as agriculture based on bee-keeping, dairy-farming, handicrafts.

Let it not be forgotten that Gandhi adopted the "minus four" to identify himself with his fellow brethren as he considered it equivalent to theft to have more than his share in the national bowl. His target was full employment, service and growth of the individual. He saw God in the Daridra Narayan. He sought to "wipe tears" from every cye The several vows of Brahmacharya, Ahimsa, Satya, Aparigraha, Asteya, Abhaya, were directed towards the establishment of a just and cgalitarian society in which every individual could live with dignity and honour, what, therefore, is needed is the search for the path which may lead to both spirituality and prosperity, at the same time. While material possessions sans spirituality lead to self-destruction, poverty too is a curse. It demeans and debases the victim. This is what Bertrand Russel meant to emphasise when he said: "There lies before us, if we choose and wisdom, Shall choose, continual progress in happiness, knowledge and wisdom, Shall we, instant we, instead, choose death, because we cannot forget our quarrels? We appeal as h appeal as human beings to human beings, remember your humanity and forget the rest."

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THE VEDIC PATH This is the message which AB seeks to transmit through this book to his fellow workers:

Think positively, act locally and live globally.

-GBK Hooja

(Former Vice-Chancellor, Gurukula Kangri Vishwavidyalaya, Hardwar; 5, Abul Fazal Road New Delhi-110 001

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M.L. Bhargava: Hundred Years of Allahabad University, Ashish Publishing House, New Delhi; 1987; pp 376; Rs. 250.

Dr. M.L. Bhargava, who is a reputed historian and an alumnus of the Allahabad University, deserves to be commended for the excellent effort he has made in chronicling the growth and pangs of this illustrious seat of higher learning in modern India during the first century of its existence. He unfolds before the reader the story of the progress and regress of not only the Allhabad University, but also the chequered scenario of the Indian University system with all its aspirations, achievements, failures and frustrations over the last 125 years. cally, the University of Allahabad was the 5th to be established in India, after the Universities of Calcutta, Madras, Bombay and Panjah (Lahore).

Originally it started as an affiliating and examining University on the model of the other Universities, but as the concept of a residential and teaching University grew following the emergence of the Universities of Benaras, Aligarh, Lucknow, Santiniketan and Gurukula Kangri, Allahabad too got transformed into a residential University in 1921. However, under force of circumstances, the 1921 Act allowed the continuance of an Extra serve continuance of an External wing of the University to operate to serve as an affiliating University as an affiliating University for outlying colleges for a period of 5 years initially. Naturally, the initially. Naturally, this led to the development of strains between the

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two wings, which came to a close with the establishment of the Agra University in 1927, as it took over the outlying colleges.

The Allahabad University was lucky at this stage to have as Vice-Chancellor a scholar of the eminence of Dr. Ganganatha Jha who piloted its ship for well high 9 years, when he was succeeded by Pt. Iqbal Narain Gurtu (1932-38) to be followed by Dr Amarnatha Jha (1938-47) and Dr Tara Chand (1947-49). This period may well be claimed as the heyday of the University.

In 1937 fell the Golden Jubilee of the University. Delivering an extempore Convocation Address on this occasion in Hindi, Pt Madan Mohan Malaviya, a distinguished alumnus of the University, referred to the Japanese system of education which was built up on the foundation of patriotism. In every Japanese boy was inculcated the aspiration to serve the country and sacrifice his life in the cause, he said. According to the learned speaker, there was urgent need to increase national wealth so as to eradicate the curse of poverty. Referring to the Wardha scheme of education, he said that occupational instruction could begin after II years He commended to the graduates truth, confidence, habits of regular exercise and study, the spirit of patriotism and self-sacrifice.

The Diamond Jubilee of the University was celebrated in 1947. It was presided over by Smt Sarojini Naidu, Chancellor. It was on this occasion that Prime Minister Jawaharial Nehru made his now celebrated remarks that a University stood for humanism, for tolerance, for reason, for progress, for the adventure of ideas and for the search for truth. It stood for the onward march of the human race towards even higher objectives. If the universities discharged their duty adequately, then it was well with the nation and the people. But if the temple of learning itself became a home of narrow bigotry and petty objectives, how then could the nation prosper or a people grow in stature, he questioned. So a very great responsibility rested on the universities and educational institutions and those who guided their destinies, he said. He exhorted the students to have a clear notion of the national objective, that of creating a strong, free and democratic India. It was to be free from from communalism, separation, isolation, isolation, untouchability, bigotry bigotry and exploitation of man. While religion was to be practised freely, it was not to be allowed to interfere with the political and economic aspects of a nation's life.

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Referring to Mahatma Gandhi, he said, "How many of you realize what it has meant to India to have the presence of Mahatma Gandhi during these months?" He particularly referred to the services of the Mahatma following the partition of India when the country was rent with communal strife and violence. In such circumstances a very great responsibility rested on the universities and educational institutions. The trials were not over yet, he said, and the countrymen had to prepare themselves/to meet their challenge in the spirit of free and disciplined men and women, stout of heart and purpose. They had not to stray from the right path or forget their ideals and objectives.

How true and significant, these words, even after 40 years, when we find that the trials are not yet over, and we have to strain every nerve so as not to swerve from the right path.

Indeed, as T.N. Chaturvedi, another distinguished alumnus, says in the Foreword, the volume is well-researched and is studded with facts and figures as well as references and statistics which are not easily available to the common reader or even to others interested in a specialised study of the growth of the university system in the country. The informative appendices that have been thoughtfully added along with a meaningful bibliography enhance the value of this work for students of comparative education.

As for the format of book, the first 3 chapters are devoted to the origin and early consolidation of the University as an examining body from 1887 to 1923. Its transformation into a unitary and residential university has been described in Chapter IV. A special chapter has been devoted to its contribution to the Freedom Struggle. The University had its heyday, a period of rapid expansion, resumption of its affiliating character, bouts of anbivalence, its ups and downs during the post-Independence period. These have been dealt with in the next few chapters. Cha.ter X has been devoted to the narration of Centennial achievements. All in all, a book to be read by all those who would like to know what a University should or should not be. It is particularly relevant now when we are launching the NEP.

_GBK Hooja

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BOOK REVIEWS

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Influence of Bhagavadgita on Literature Written in English: Published in honour of Ramesh Mohan; Edited by T.R. Sharma, Shalabh Prakashan; 7/1055/3, Shastri Nagar, Meerut; 1988; pp. 277, Price Rs. 250/-

The Bhagavadgita carried the spiritual message of India to the remotest corner of the world. Translated into approximately seventy five world languages, it is second only to the Bible in its popularity. The translation that introduced the Bhagavadgita to the western world with a bang was done by Charles Wilkins (1750-1833) in English.

This volume which contains valuable contribution from Indian scholars of various disciplines gives us valuable insight into the reaction of writers in literature written in English. As the title, "Influence of Bhagavadgita on Literature written in English' itself suggests the book under review covers a wide spectrum of themes. Saleem Ahmed on Islam and Gita broaches the subject like the meaning of Islam, the Gita, human relationship and relationship between God and man. B.D. Sharma, Manorma Trikha and Ambika Sharma deal with the influence of the Gita on the American Transcendentalists—R. W. Emerson, Henry David Thoreau and Walt Whitman. Manorma Trikha's cssay provides an inexhaustible stock of material on Thoreau who according to her immersed himself in the philosophy of the Gita and shifted from the life of action to the life of speculation and vice versa as both are the medium of accomplishing one goal.

The essays on the Victorian writers and poets are those of Yogesh Kumar Sharma on Arnold's Concept of Duty and the Bhagavadgita, T.R. Sharma on The Gita and the Theme of Conversion in Carlyle's Sartor Resactus, focusing on Carlyle's view of the world his reitertated emphasis on the annihilation of ego, his vociferous advocacy for the emergence of a great man to lead mankind, his pleading for reducing the wordly desires to the minimum and his exclusive pre-occupation with the idea of doing the duty unregardful of any return or reward.

The scholars do not leave the 20th century untouched but focusing on the influence of the Gita treats the subject at a great length. Sushil Kumar Sharma on W.B. Yeats, Brij Nandan Sahay on L.H. Myers, litendra Kumar Sharma on T.S. Eliot, J.P. Savita on E.M. Forster,

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R.S. Pathak, Gupteshwar Prasad again on T.S. Eliot, and Akhilesh Kumar Tripathy on Aldous Huxley highlight the 20th century writer's reaction to India. The remaining essays included are those of Sisir Kumar Ghose on Sri Aurobindo: A Short Survey. Satish Kumar on the Influence of the Gita in the Poetry of Swami Vivekanand and Swami Ramtirth, Satya Prakash on the Impact of the Gita on Sri Aurobindo's Philosophy.

Thus the book covers the luminaries in Indian English Literature, the great Wictorian writers the great English romantic poets, and poets, the 20th century writers and poets and the American transcendentalists who attained unscalable heights both in their life and writings due to the immense influence of the Gita. Here the scholars have shown that the Gita which dates back to 5th century B.C., has exercised great lasting influence on human thought, conduct, Philosophy, Literature and Poetry all over the world. In fact both its subject matter and style and versification have inspired not only Indian writers and poets but also the writers and poets of the world.

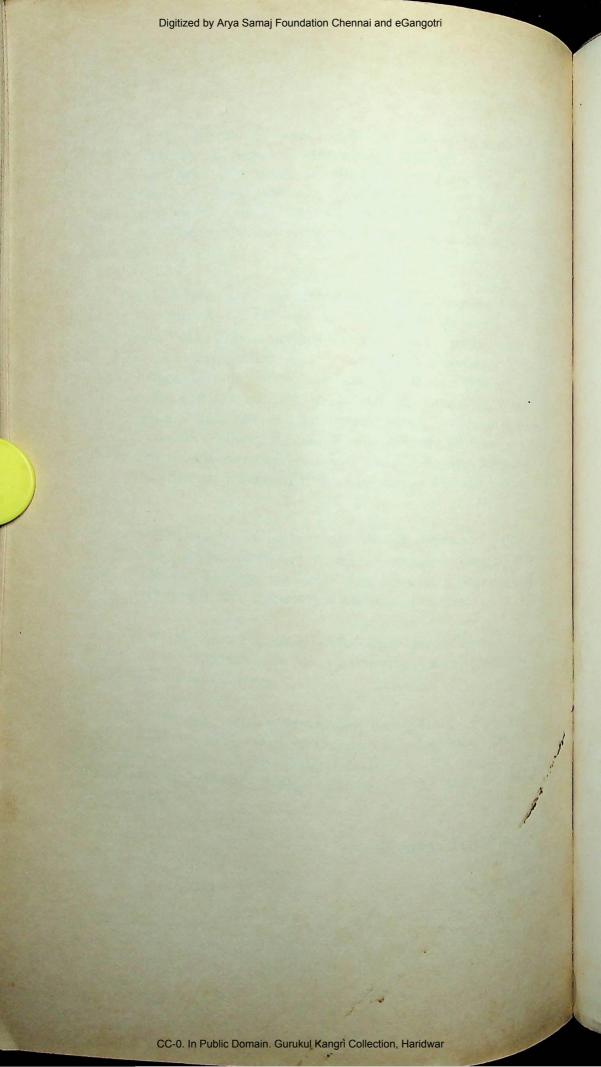
Undoubtedly, the influence of the Gita is not merely philosophic or academic but immediate and living, an influence both for thought and action, and its ideas are actually at work as a powerful shaping factor in the revival and renewal of a nation and culture.

The promising introduction of the book given by the editor too proves that out side India the Gita is universally acknowledged as one of the world's great scriptures.

However, the book is a remarkable contribution to the field of English literature and as such would prove very helpful to the students. The learned Editor, and the scholars, devoted to this study, deserve thanks and the publisher too for bringing out the book in beautiful print and get up.

Shrawan Kumar Sharma Lecturer in English G.K. Vishwavidyalaya Hardwar

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Instructions to Article Contributors

The manuscripts submitted for publication in the Vedic Path should contain some definable contribution to the fields of Vedic, Indological and Scientific knowledge, covering the disciplines—Vedas, Indian Culture, Religion, Ancient History, Philosophy, Psychology, Indo-English Literature, Medicine, Yoga, Linguistics and Ancient Applied Sciences.

Please follow the guide-lines of M.L.A. Style Sheet.

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 - 2. Kulkarni, T.R., Article: The Indian Point of View, Jour. of Indian Psy., Vol. I, No. 1, Jan. 1978, p. 37.
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- 9. All articles should be sent to the Editor: Dr. R.L. Varshney, Professor & Head, English Dept., P.O. Gurukula Kangri-249 404, Hardwar (U.P.), India.

Gayatri Mantra

ओ३म् भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य घीमहि । धियो यो नः प्रचोदयात् ॥

O Lord! O Personification of True Existence, Intelligence and Bliss! Everlastiag, Holy, All-wise, Immortal. Thou art Unborn, without any symbolical distinction and organization, Omniscient, Sustainer and Ruler of the Universe, Creator of all, Eternal, Protector and Preserver of the Universe, O All-pervading Spirit! O Ocean of Mercy! Thou art the Life of the Creation, Thou art an All-blissful Being, the very contemplation of Whom wipes off all our pains and sorrows, Thou art the Sustainer of the Universe, Father of all, may we contemplate The holy adorable nature so that Thou mayest guide our understanding. Thou art our God, who alone art to be adored and worshipped. There is none beside Thee, who is equal to Thee or above Thee. Thou also art our Father, Ruler and Judge. Thou alone bestoweth Intelligence.

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WEDIC PATH

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QUARTERLY JOURNAL OF VEDIC, INDOLOGICAL AND SCIENTIFIC RESEARCH



"Let noble thoughts come to us from every side"

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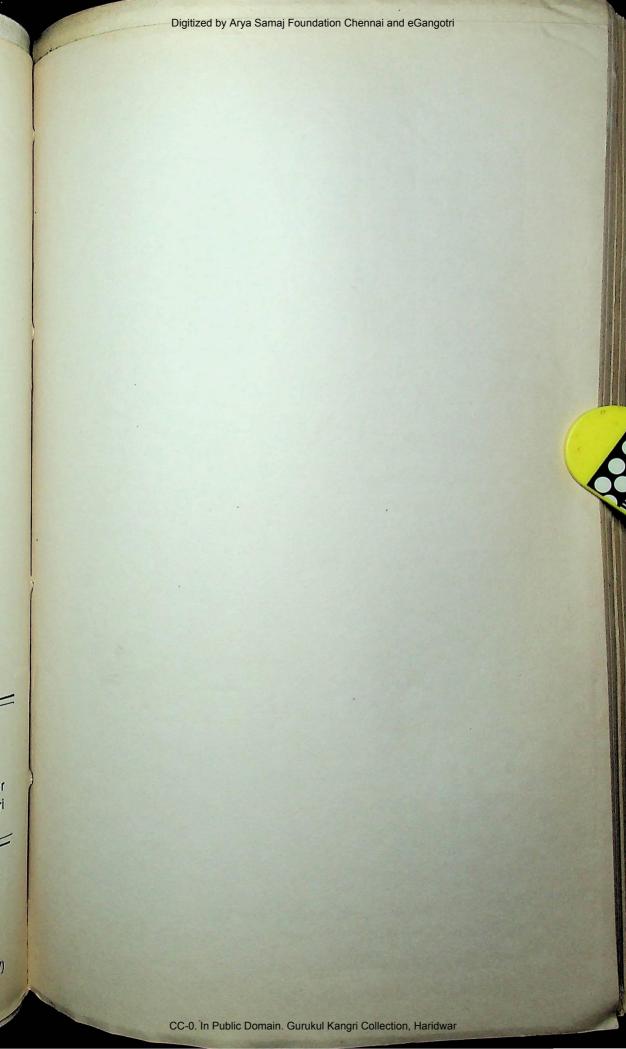
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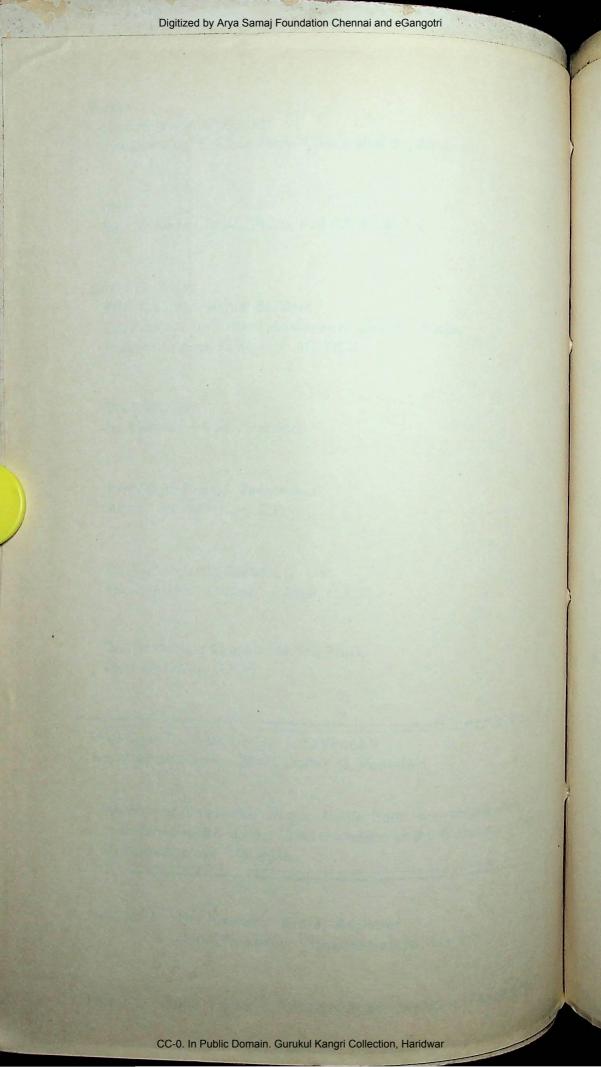
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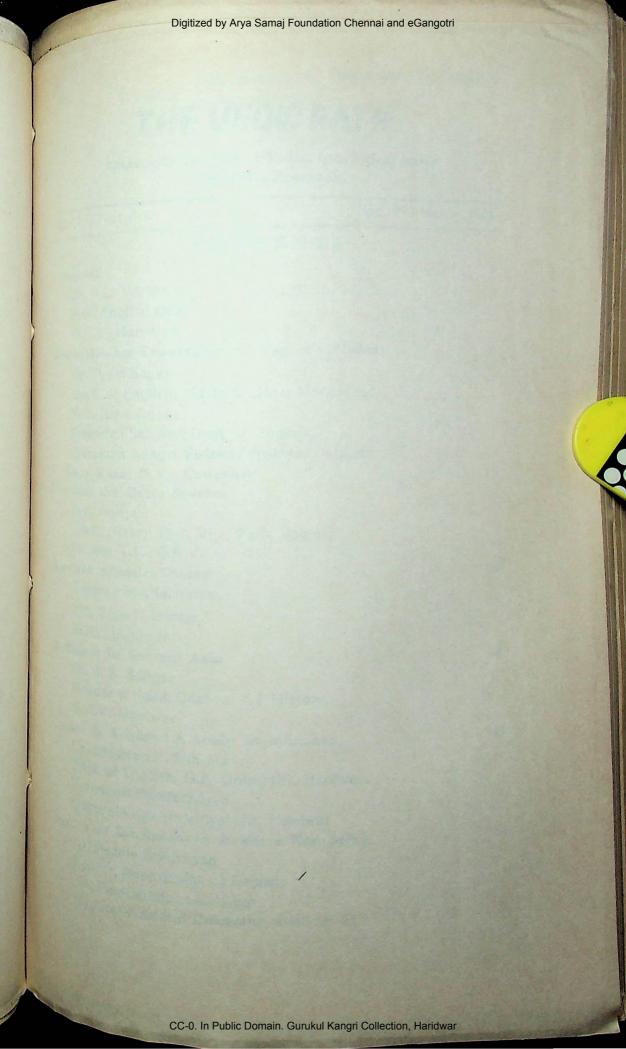
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THE VEDIC PATH

Quarterly Journal of Vedic, Indological and Scientific Research

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Editorial

Owing to certain circumstances and financial constraints, a few issues of the **Vedic Path** could not be published. This inconvenience is highly regretted. Efforts are on to publish it regularly in the future.

In a period of anger, violence, terrorism, unstability, anxiety and restlessness, the value of journals like the Vedic Path has increased. It is hoped that the readers will find this volume useful.

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Editoria

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The Vedic Path Vol. L III, No. 2. Sept. 1990 Qua Jour. of Vedic Indo & Sci. Research notice from a Shifts but Tagore was a Shalls with a division

Gitanjali -- an Expression of Tagore's Bhakti

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Dr. Prem Sagar* & Smt. Raka Gupta**

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Rabindranath Tagore belongs to the line of immortal Bhakti poets of India who left behind them a vast literary treasure which India is legitimately proud of. Bhakti is Indian in its origin and form though Sufi saints come very close to it. Europe, however, is still untouched with Bhakti as none of the European poets has given any evidence of having a heart full of Bhakti. Tagore's Bhakti is a beautiful amalgam of Indian Bhakti and European humanism since he had interest in great poets of England such as Shakespeare, Shelley and Keats. Gitanjali is a living testimony to his new creed.

Tagore at times gives the impression that he is anything but a Bhakta, because, unlike a Bhakta poet, he lambasts those who sit in sit in meditation in a temple, hoping in vain that God will appear before them for having secluded themselves in a dark corner. Tagore says, "Whom dost thou worship in this lonely dark corner of a term of of a temple with doors shut? Open thine eyes and see thy God is not before thee." One certainly does not expect such an

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^{**}Research Scholar, Dept. of English, Gurukula Kangri Vishwavidyalaya,

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advice from a Bhakta but Tagore was a Bhakta with a difference. He believes in the famous saying "Service of man is the service of God'', and God is always a friend of the poor and lowly. The refore the poet says, "He is there where the path-maker is break. ing stones. He is with them in sun and shower, and his garment is covered with dust.1" He wants to say that God is a positive force, working for the amelioration of humanity at large, and those who want to find Him must join Him in His work with all sincerity and earnestness. The poet advises, "Put off thy holy mantle and even like him come down on the dusty soil; what harm is there if thy clothes become tattered and stained? Meet Him and stand by Him in toil and in sweat of thy brow.211 It is India's gift to Tagore but it is also endorsed by the Bible, "It is enough for the disciple that he be as his master, and the servant as his lord 3". So there is no harm if man also comes down to the dusty soil in imitation of his master. Christ said to his disciples, "... go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.4" This advice of Christ confirms the view that God is an unfailing friend of the poor. What Tagore has said about God, His love for the poor. etc. is only an assertion of what the saints have said all over the world.

It is interesting to note that Tagore comes very close to Shelley in his conception of God. Shelley, though he was erroneously called an atheist, was as eager to tell the people that service of man is service of God as Togore is. He wrote only two months before he was expelled from Oxford to his friend, Hogg, "I here take God (and a God exists) to witness O that Deity were the soul of the universe, the spirit of universal imperishable love. 5" His famous pamphlet "The Necessity of Atheism" was not inspired by any disbelief in God, but by a desire to expose the irrational character of theological notions about God. He wrote on January 3, 1911 to Hogg, "The word God, a numberless and will continue to be, the source of philosophy 6" Mail it is erased from the nomenclature of from the traditional, Tagore's conception of God is also different persons For his agore's conception of God is also persons. For his agore's conception of God is also persons. For his agore's conception of God is also persons. persons. For him, too, God is love.

GITANJALI.....

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Again, Tagore wants to say that one should purge oneself of such vices as pride if one wants to come close to God. He writes, "Pride can never approach to where thou walkest in the clothes of the humble among the poorest and lowliest and lost. My heart can never find its way to where thou keepest company with the companionless among the poorest, the lowliest, and the lost." As one reads such passages of Tagore, one is sure to be reminded of what Shelley has said in his famous poem To A Skylark:

"Yet if we could scorn
Hate and pride and fear;
If we were things born
Not to shed a tear,
I know not how thy joy we ever should come near."

(11.91-95)

Skylark, by the way, is not merely a bird, it is a symbol, a manifestation of the Spirit of God, which alone can be free from pride and fear.

A great hurdle in the way of realisation of God is the materialism of the world. Tagore feels that the gloom of materialism is so thick that most of us get lost in the darkness. Most of the people are living a contented life, though they have missed the real ioy. As Wordsworth bewails, "We have given our hearts away, a sordid boon." Tagore also feels sad as he says, "I am ever busy building this wall all around; and this wall goes up into the sky day by day I lose sight of my true being in its dark shadow." Therefore, he advises that one should have first the desire to see the light of God—he wants to instill in the hearts of his readers a strong desire to rise above materialism as he says, "Light, Oh where is the light? Kindle it with the burning fire of desire." There is the lamp but never aflicker of a flame, thee," There is the lamp but never better by far for thee, but he work the first have the first he wants to have better by far for thee, he wants to have better by far for thee, he wants to have better by far for thee, he wants have better by far for the wants have better

Like a true Bhakta, Tagore believes that God is nothing but love and He is eager to give His blessings to mankind. He is eager to come to those who have a genuine desire to meet Him.

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Tagore writes: "I know not from what distant time thou art ever coming nearer to meet me. Thy sun and stars can never keep thee hidden from me for aye." But the Bhakta has also to prepare himself for the tryst with God by developing those virtues in his character which take a man close to God. The soul has to pass through several stages of preparation to reach the final stage when it will have the joy of seeing the face of the Master. "The traveller has to knock at every alien door to come to his own, and one has to wander through all the outer worlds to reach the innermost shrine at the end." But simultaneously God also prepare us to be worthy of Him "Day by day thou art making me worthy of thy full acceptance by refusing me ever and anon, saving me from perils of weak, uncertain desire."

Now the question arises why people fail to realise God when God answers all of our prayers. Tagore's answer is that we generally do not pray sincerely. We rather wish in our hearts that God should not listen to our prayers. Most of the people are in love with this materialistic life that their prayer for a spiritual life is a shame ... "I am certain priceless wealth is in thee, and that thou art my best friend, but I have not the heart to sweep away the tinsel that fills my room." He fruther says in the same song that most of us do not want to be raised at all "My debts are large, my failures great, my shame secret and heavy; yet when loome to ask for my good, I quake in fear lest my prayer be granted."

God is the source of strength and light. But like Surdas, the Hindi poet and Sufi saints he thinks that God is a lover whose duty is to come to the beloved. Willy-nilly God has to come to His Bhakta. Tagore writes, "O thou lord of all heavens, where would be thy love if I were not?..... And for this, thou who art the king of kings has decked thyself in beauty to captivate my heart; And for this thy love loses itself in the love of thy lover, and there art thou seen in the perfect union of the two." Again, like a Sufi saint, the poet is sufe that he will meet his bridegroom in the end. "The flowers have

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been woven and the garland is ready for the bridegroom. After the wedding the bride shall leave her home and meet her lord alone in the olitude of night."16

Prayers, and very touching prayers, have been written by several poets; but they do not become Bhakta poets. A Bhakta poet prays, loves, and quarrels with God because he feels that he has a right of a lover or beloved, which he is free to assert any time. He feels the presence of God all the time in one way or the other and that makes him almost a mystic. Tagore, too, tends to become a mystic in poems when he feels the presence of God and speaks about it. He writes "The repose of the sun-embroidered green gloom slowly spread over my heart. I forgot for what I had travelled, and I surrendered my mind without struggle to the maze of shadows and songs. At last, when I woke from my slumber and opened my eyes, I saw thee standing by me, flooding my sleep with thy smile. How I had feared that the path was long and wearisome, and the struggle to reach thee was hard."17 Thus, like a Bhakta poet, Tagore has had his tryst and joys therefore it will be right to give him his due place among the illustrious Bhakta poets of India.

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Golden Piers, 1947. pp. 67-65

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The Vedic Path Vol. L III, No. 2, Sept. 1990

Qua. Jour. of Vedic Indo & Sci. Research

L. Sant Ram, B. A.: Crusader Against the Caste System

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In the good old days the name of L. Sant Ram, B. A., had become synonymous with the Jaat Paat Torak Mandal. The association persists in the minds of those who had the privilege of knowing him then. But not many of them knew that he was still happily with us, until the Sahitya Parishad decided to felicitate him on his 100th Birthday on 14th February, 1986 at Rabindra Bhavan. It was a rare honour and a unique opportunity, when numerous admirers of L. Sant Ram got together to pay tributes to this tireless soldier of the Pen, who had ceaselessly used this weapon for the amelioration of the lot of the downtrodden and the out-castes for over half a century.

Bassi is a small village in Hoshiarpur District of Punjab. Sant Ram was born there in 1886 as the fourth son of L. Ram Das Gohil, who was a well-known businessman, operating in the North-West Frontier of United India and in far Yarkand in Central Asia. He received his primary education at the Sardar Bahadur Aminchand High School, Bajwara, and earned a stipend of Rs. 2 p. m. for further studies. Having passed his High School from Jallandhar, he joined the Government College, Lahore, from

^{*15-}A Vijai Path, Jaipur; I. A. S. (Retd); Jormer V. C., G. K. V.

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where he passed his B. A. in 1909. This was a rare distinction in those days; so young graduates felt proud to display it. Sant Ram did the same, and the appellation stuck to him as a part of his name. Early in his youth, he fell under the spell of Swami Dayananda and his distinguished disciple Swami Shraddhananda. This aroused in him a missionary zeal to combat social evils which were the root cause of India's degeneration and subjugation. Following in the footsteps of his gurus, he identified caste system as Enemy No : I. Castes tended to divide the society as nothing else. They raised insurmountable barriers, and caused hurt to human dignity and self-respect, which inevitably led to alienation and weakened the fabric of social solidarity. He realized that the caste system and Indian nationhood could not go together. Castes bred inequality, a sense of high and low, militated against socialisation, nurtured untouchability and cast humiliation and degradation upon a vast sector of humanity on the basis of chance of birth. Those born amongst the so-called untouchables were doomed to suffer a life-long Black Hole existence. No doubt, in the long course of Indian history, reformers rose from time to time to purge the society of this monstrous evil-The Buddha, Guru Nanak, Sant Kabir, Swami Dayananda, and Mahatma Gandhi to name a few illustrious revolutionary saints, but the evil still continues to persist. This realization determined the life mission of the young graduale, who as the brave soldier of Dayananda, decided to join the crusade against the evil of untouchability, and in due course came to occupy the role of an acknowledged leader, along with Bhai Parmananda. The Jaat Paat Torak Mandal was officially established in 1922 at Lahore, with L. Sant Ram as the Secretary and Bhai Parmananda as the President. As mentioned above, his weapon was the pen, and he used it with all the vehemence and vigour at his command to wage a relentless war against the inequalities of caste system. He wrote and published small tracls short stories, essays, booklets and articles galore, with a view to arousing public conscience and generating social awareness in support of his in support of his self-chosen mission. Many factors combined to operate in his favour: spread of education, enlightened journard lism, extension lism, extension of railways and motor-ways leading to increased mobility and disparations. mobility and dispersal of population and World War II. And, of course, the most course, the most powerful factor was the Shraddhananda

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assasination of Shraddhananda, Gandhi factor. After the the mischieveus Medenald A poor a fast-unto death to combat the mischievous Mcdonald Award. A dent was, no doubt, made in the orthodox fortifications, but the cries of Hindu Paani and Muslim Paani remained a familiar feature of the social milieu and the railway-station scenario, until India found herself broken into two hostile wings. Says Sant Ram, "Neither the British nor Jinnah was responsible for the creation of Pakistan. It was the caste system of the Hindus." And further "More people were converted to Islam as a result of the superciliousness and the haughtiness of the so-called twice-born than out of fear of the sword or attraction of monetary reward. Those who strut about as belonging to a higher caste cannot imagine how it hurts the other sections whom they hold in contempt as belonging to lower caste. This is the main cause prevailing in the society. Caste system is a of bitterness national malady and it is the first duty of the Government to eradicate it."

Following the lead of Mahatma Gandhi and Dr. Ambedkar, the founding fathers of the Indian Repulic sought to adopt constitutional and legislative measures to outlaw this evil, but as it happened, the electoral system has, in the last 40 years tended to aggravate the malady. The body politic of the country stands riven in caste constituencies today, as before. Caste considerations prevail for the allotment of tickets as well as seats in the cabinet. Politicians and their supporters stand divided in caste lobbies. As it is, it has not been possible to eradicate the curse of caste by legislative action alone. What is simultaneosuly needed is a mass movement. For this, the mass media should come forth in a massive way. What young Sant Ram did with his meagre resources may now be done with far greater Success, if the powerful resources of modern technology are of Sant D. All that is required is the grit and determination of Sant Ram. When the delegation of the Hindu Akademy Slogan (1) When the delegation of the repeated his slogan, "Jaat Paat tero."

Eminent academicians and literary savants like Prof. Gokak,

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Prof. Veda Vyasa, Vishnu Prabhakar, Suman, Vijayendra and Lakshami Narain Lal recalled the services of this centenarian crusader in the field of social reform, value-laden education, History and culture, national integration and humanism at the aforesaid meeting at the Rabindra Bhavan. However, as it often happens, that was the end of the show. The admirers of L. Sant Ram and advance guards of Indian nationalism and global harmony should have seized this opportunity to be the beginning of the next Act in this very critical drama. Even now it is not too late. First thing which may be done is to reprint the relevant but unobtainable inspirational publications of la Sant Ram. This could be undertaken by the Sahitya Akademy. Arya Samaj and other nation-building organisations like the Gurukula Kangri could step forth in this mission. It is relevant to note that L. Sant Ram has authored over one hundred books aimed at man-making, development of ethical values, happy married life, social integration, adventure, History, health art of living, etc. The Door Darshan and the A.IR. could also scan his works for profitable adaptation, for his mission yet remains unfulfilled and it will be a real tribute to him, if we pledge to advance it in a systematic manner. The Postal Department should come out with a stamp in his honour.

Another programme of action which could be taken up is to create a Jaat Paat Torak Fund on the analogy of the Africa Fund, for was the aim of Jaat Paat Torak Sant Ram not the same, viz., Demolition of Apartheid? The admirers of Lalaji and advocates of anti-apartheid and anti-caste should be called upon to contribute liberally to this Fund, which may be used to subsidise talent in the rield of performing and creative arts to carry the message of national solidarity and universal citizenship far and wide.

A Commemoration Volume should also be brought out on the Life and Works of L. Sant Ram to inspire the rising generation. In recognition of the services of Lala Sant Ram. Shri Sanghar Vidya Sabha Jaipur conferred upon him the honour of Govardhan Sanman in 1986, but he deserves governmental recognition too.

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"Toro toro, yeh deewaren, Joro dil ki taaren," was the marching refrain of the Gandhi-In-Action group, which went on a Pea e March to Europe in 1986. This slogan must assume a practical shape, and the happy memory of this centenarian saint should afford exactly such an opportunity to us. Let us celebrate the next decade as the Jaat Paat Torak decade and bear aloft the banner of global citizenship in the true Indian spirit of VASUDHAIVA KUTAMBAKAM. It will add lustre to Indian statesmanship.

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The Vedic Path Vol. L III, No. 2, Sept. 1990 Qua Jour. of Vedic Indo & Sci. Kesearch

Ancient Atomic Theory

Tanmay Bhattacharya*

In ancient time, there were two well developed civilisations—the Indian and the Greek. Science and atomic theories were well developed in that age. In addition to this, the philosophical background was also rich in both the countries. These background contributed a lot in the atomic theory.

For example, Indian philosophical system "SAMKHYA" hold that consciousness inertness and energy were three forms of interrelated existence. In this process of evolution, matter could be neither created nor destroyed and the sum total of all the three—man, energy, and consciousness remained the same. Matter is recognisable through five qualities—smell, touch, taste, colour and sound coresponding to the five sense. We have five forms of matter i. e. earth, water, fire, air and empty space.

Like India, Thales too formulated the idea that every thing originally come from water and then earth, air and living things were separated. Apart from the earth and air the philosophy added mist, and fire to the elements which formed the other subtances. The element, as in the case of "SAMKHYA" had to fultill two incompatible functions. Thus, the distinct contribution of "SAMKHYA" and the Greek School of thought set up a picture universe, now it had come into exitence and how things happened without the interration of Gods and predetermined design.

^{*273,} Type II, Sector I, BHEL, Hardwar.

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of ned A very different way to understand the nature of matter was to stipulate the existence of atoms. Atoms were thought of as the fundamental building blocks of observed substances and a particular combination of atoms imparted properties and qualities of substance.

In this regard Indian "VAISESIKA SYSTEM" considered the smallest particle as with dimension less mathematical points. These points possessed potential quality of the four elements-earth, water, fire and air. Similarly, the present atomic theory, the six atoms of same category joined together, to form a complex atom which is analogous to a chemical element.

No doubt, there were similarities between the Greek and the Ind an atomists but the Greek atomists were free from the distortions such as ideas of soul, "ADRISTA" or "KARMA" propounded by Indian atomists. Democritus (about 42 B.C.) imagined the universe made out of small innumerable indivisible particles moving in the void of empty space.

In fact, the atoms are unatterable They are supposed to be of various geometrical forms to explain their capacity for combining the form of all the different things in the world. Their movement is accounted for all visible change This atomic theory avoids appeal to pre-ordained harmonies; it does not say that the universe is static, where things work according to a pre-determined design.

Thus, we come to a conclusion that though there are points of difference between the philosophies of two different countries yet they establish a harmonious relationship between the past and present in relation to atomic theory.

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The Vedic Path Vol. L III, No. 2, Sept. 1990 Qua. Jour. of Vedic Indo & Sci. Research

Budhism in Central Asia

--Dr. J. S. Sengar*

When the glory of Budhism spread over in Central Asia, the Budhist missionaries open d a fascinating chapter in the cultural history of the world. These missionaries undertook the perilous journey through different Central Asian and peninsular routes, and it is to them that Central Asian culture is deeply indebted hard luck that Indian records have nothing to say about Indian monks but we have traced from the Chinese chronicles that our Indian monks did their selfless work to spread our culture nearly three quarters of the Asiatic continent. Indian monks wandered far and wide regardless of all hardships and privations, Central Asia was in their orbit, though we have only a few names on record of early missionaries in this part of Asia, of whom we have the following few details in the Chinese Tripatak which contains a collected series.1

SAMGHABHUTI

One of the ealiest Kashmirian monks who went to Central Asia was Samghabhuti. He also visited China and translated

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several Books into Chinese, i. e. Abhidharma-Vibhasa-Sastra, Arya-Vasumitra-Bodhisattva-Samgiti-Sastra etc.

BUDHAYAASAS

During this period relations between Kucha and Kashmir were very close and many Budhist scholars went to Kashmir from Kucha to learn the tenets of Budhism as the Taxhsila was the centre of Budhist learning. After having completed his studies at the age of 27, he became a full-fledged monk He reached to Kashgar (Su-leh) and the king of Kashgar invited him to live in his palace. After some time he left Kashgar and reached Kucha. From where he wrote a letter to Kumarjiva expressing his desire to join him at Chang-ngan. He got this opportunity after a year and worked there with Kumarjiva. He translated the following books into China :-

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- 2. Akassagraha-Bodhisattva-Sutra
- 3. Acara-Samhita
- 4. Mula-Sarvastivada Vinaya etc.

He returned to Kashmir after the death of Kumarjiva. In his honesty, Chinese biographers wrote - "He was a man of strong character and refused on all occasions the presents offered by the Emperor on the ground that Budhist monks had no right to accept such presents."2

VIM LAKSA

Travelling through Central Asia, he spread Budhism and from there he reached China and worked with Kumarjiva. Algupta was a Budhist scholar

DHARMAMITRA

Dharmamitra was yet another monk from Kashmir who had gone to Tun-Huang (China) in 424 A. D. after having lived at Kucha and the second reasons of the second reasons. He Kucha and different places in Central Asia for several years. He construct constructed a big JETVAN VIHAR (monastery). He preached the doctrine of DHYANA.

DHARMAKSEMA

Dearmaksema was one of such wandering monks who went to Central Asia from Central India (Madhya Desa). He translated about 25 sacred books into China.

DHARAMGUPTA

He was born in the Lata country and went to Kanauj at the age of 23 years and studied with some learned teachers. He also stayed in the royal monastery named Deva-Vihara in the Punjab for some time and from there he proceeded through Afaghanistan, Kashgar, Kucha. He spent two years in Kashgar and also two years in Kucha. From there he went to Karashahar, Turfan and Hami which were then the flourishing centres of Budhism. The monks of these places were very eager to profit by the vast learning of this great Indian monk. Thus, after staying for a year or two at these places Dharamgupta finally reached Changan in 590 A. D. The work also contains information about the system of Government, social and economic conditions, food and drink, dress, education, manners and customs. Such a book from an Indian author would have been "a unique literary production and of great historical value" but unfortunately it is lost.

DHARAMCANDRA

Dharamcandra was another great Budhist monk of eastern India who is said to have spent a few days at Nalanda. He went to Kucha and from there to China. After some days he left for India but he fell ill and died in Khotan.

ATIGUPTA

Atigupta was a Budhist scholar from Central India who reached China through Central Asia. He translated some books into China

AJITASENA

He had gone to Kucha which then formed the seat of Chinese

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Administration in Central Asia and translated there three works in China.

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Among the Indian scholars who shone on the cultural firmament of Central Asia, the name of Kumarjiva stands as the foremost. He was born in Kucha in 343 A.D. His grandfather came from India to Kucha where he settled down. His forefathers were hereditary ministers, but his father Kumarayan gave up this rank and went to Karashar in Central Asia where he became the highest religious teacher of the king. Later on he married the king's younger sister Jiva and borne a child named Kumarjiva. In his early age, he Kumarjiva) studied Budhist literature and philosophy under Bandhudatta, a famous Budhist teacher. Later on he visited so many religious places in Central Asia with his mother Jiva, and returned to Kucha in 352 A. D.4 Kumarjiva by this time had became so renowned for his erudite learning and scholarship that Chinese emperor of the Tsin dynasty sent an envoy to the Kuchean king to bring the great Budhist monk to China but Kuchean king denied to sent Kumarjiva. Later on he sent his Commander in Chief to invade Karashar. The king of Karashar was killed and Kumarjiva was taken as a prisoner with full of respect to China5.

Kumarjiva translated about 98 books in the Chinese language and also wrote some original books. His important works are:-Series of the Prajanaparamita texts, Dasasahasrika etc. His works on the life and achievements of Nagarjuna and Asvaghosa are regarded as monumental. Kumarjiva's Works also include the translation of Harivarman's Satyasidhi etc. Magarjuna's Dasabhumi, Mahayana-Brahamjala-Sutra

His works, in fact, "ushered in a new epoch in the history of Budhism in China and Central Asia". A detailed article on Kumarjiva has already been published in Aryan Heritage Vol 1, Nov. 1984, page 20 & 22.

BODHIRUCHI:

His original name was 'Dharmaruci'. He was a Budhist monk from South India and was a Brhamana of Kasyapa Gotra. He travelled in Central Asia and spread Budhist religion there. Later on he reached China in 508 A.D. where he was appointed Head of the Budhist community comprising seven hundred monks who knew Sanskrit.

PRABHAKARA:

He came from a noble Ksatriya family of Central India and was educated in the University of Nalanda, where he became a teacher of great repute. Accompanied by a number of devoted disciples he later went to Central Asia to propagate the message of Budha. He also translated three Sanskrit texts into Chinese in 632 A. D.

SUBAKARASIMHA:

He was Budhist monk of the Sakya dynasty and went to Central Asia in the beginning of the 8th C. where he is said to have translated five works.

UPAASUNYA:

He was a prince who turned himself into the Budhist monk of Ujjayini, He went to north China and from there went to Khotan on an imperial mission in 548 A. D. He translated six works.

JINAGUPTA :

He was a monk from Gandhara Ksatriya family and was born in Purushour in 522 A.D. He spread Budhism in Kapisa, Badashkan, Wakan, Tashkurgan, Khotan etc.

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Comte & Tagore : A Study in Influence

-- Dr. Shrawan K. Sharma* & Pramdesh Bhattacharya**

Comte, the French Positivist philosopher, devoted himself unfliggingly to the promotion and systematization of his ideas and to their application in the cause of human betterment. He held that the evolution of human thought and knowledge passes through three stages; the theological, the metaphysical and the scientific. In this plan for human development Comte proved his own thesis that theological concepts survive longest in sociology. He gave a spiritual frame of reference with respect been a cardinal tenet reconstruction. It had of Comte that any desirable and permanent social improvement must be preceded by an appropriate moral transformation. He said, 'Society can only be regenerated by the greater subordination of politics to morals, by the moralization of morals, by the moralization of capital, by the renovation of the family, by a higher conception of marriage and so on. These ends can Only be reached by heartier development of sympathetic instincts. The sympathetic instincts can only be developed by the religion of humanity. Thus the pivot of the whole sphere, he suggested, was his Was his new faith, i. e., 'religion of humanity.' He explained the 'religion of humanity' as the love and devotion to the humanity

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especially to low and down-trodden people in whom he saw the reflection of the Great Being. In fact, 'Comte himself was the supreme social planner of the new social order system on the worship of the Great Being.'2

In the present context Comte not only influenced the European thinkers and writers but also the Indian men of letters. His followers in India were more than those were in any other European country. Rabindranath Tagore was one of the Indian figures whom Comte influenced. He too sang the glory of man. His approach was based upon a deep devotion to human interest irrespective of caste or creed and covered every aspect of human life. In his 'Religion of Man' he says that 'only religion of man is service to humanity.'3 In his poetry also man is accepted as the manifestation of God. B. C. Chakravorty holds him as 'the greatest exponent of the divinity in man.'4 He mingles his voice with the farmer, the worker and the common man and prefers a seat with the ordinary man to spiritual salvation. He says that

I have loved the world

And have wrapped it within my heart
in numberless folds.

The light and shadow of night and morn
Have flooded my consciousness.

Till my life and my world become one
I have loved the light of the world,

Therefore I love this life.⁵

A Flight of Swans

Rhys finds Tagore as a poet who stands for 'the victory of God in man.'6 He finds him with the low and downtrodden sections of humanity like the village potter, the school-master, the santal woman and the untouchable old tanner of the village. Those who have been cruelly deprived of the ordinary rights of human life have been shown up by the poet with a halo of beauty and dignity around them.

In one poem, the poet describes how Ramananda, the great Brahmin teacher, stood in the sacred water of the Ganges for

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time but did not feel 'the cleansing touch' in his heart. a long the left the water and walked along the lane which took At last the evil-smelling village of the tanners where lean dogs were crunching bones at the way side and kites swooped down upon casual morsels of flesh. When Bhajan, the old tanner saw the guru come to the unclean neighbourhood he shrank with awe and bowed with himself down to the dust from a distance. But Ramananda drew him to his heart and said:

While on my way to my bath I shunned your village and thus my heart missed the blessings of the Ganges whose mother's love is for all.

Her own touch comes down at last upon me at the touch of your body with mine and I am purified.

I cried this morning to the Sun, The Divine Person who is in thee is also within me but why do I not meet thee in my mind.

I have met him at this moment when his light descends upon your forehead as well as on mine and there is no need for me today to go to the temple.7

-Orchestra

In another poem the poet describes a santal woman engaged in her manual work with a magnificent human touch felt in the concluding passage:

sit on my terrace watching the woman toiling at her task hour after hour, My heart is touched with shame when I feel that the woman's service sacredly ordained for her loved ones, it's dignity soiled by the market price, should have been robbed by me with the help of a few pieces of copper.8 -Salvation

In the poems quoted above we find an abiding faith in the divinity of the common man. Prof. V. Lesny says:

Tagore, who is unshakable in his faith in man, wishes to oppose the world-wide opinion that man is essentially

sinful and must be saved by God's grace, and to emphasize that there is a divinity in man and that this is man's glory.9

Tagore in his poetry retains his faith in the divinity of man. His poetic inspiration draws its sustenance from the love of humanity which is not opposed to the love of God. He emphasizing the ideals of life asks to live a simple life to welcome the neighbours, the friends, the relations, the guest, the poor and the needy.

Here one thing is important that Tagore pays his attention to the low and down-trodden people not out of mercy but out of devotion. He sees God in them. He condemns those who love humanity out of mercy. 'How audacious it is to think of showing mercy on the 'Jiva', who is none other than Siva. One has to regard the creature as God Himself, and proceed to serve it with a devout heart, instead of taking up the pose of doling out mercy.10 He preaches the lesson of self-sacrifice in every walk of performance of worldly duties in the presence of God. He advises the poor also not to be ashamed of poverty, but to have full faith in the dignity of a simple life. He asks to 'Build God's throne daily upon the ample barrenness of poverty.'11 'If man aspires after the love of God, God also aspires after the love of man', he says. He confirms it in the poem LVI of Gitanjali that-

Thus it is that thy joy in me is so full.

Thus, it is that thou hast come down to me.

O, thou lord of all heavens, where would be thy love if I were not?

Thou hast taken me as thy partner of all this wealth.

In my heart is the endless play of thy delight,

In my life thy will is ever taking shape. 12

Gitanjali, LVI

He maintains that the infinite is always manifesting itself through the finite. He says that God is

there where tiller is tilling the hard ground and where the pathmaker is breaking

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stones He is with them in sun and shower, and his garment is covered with dust.13

Gitanjali, Xl

In this, Tagore gives us a clarian call to give up our singing and chanting, our meditation, flowers and incense. He says that the path of God realization lies through the performance of the ordinary duties in life. We must come down from high secluded place and meet God in the company of the tiller and the pathmaker. He unfolds that God

walkest in the clothes of the humble, among the poorest, and the lowliest and lost.....where thou keepest company with the companionless among the poorest; the lowliest and the lost.¹⁴

Gitanjali, X

Therefore, he prays to God to give him the strength to raise his mind high above the daily trifles, to surrender with love, his strength to His will

Give me the strength to bear my joys and sorrows; Give me the strength to make my love fruitful in service; Give me the strength never to disown the poor;¹⁵

Gitanjali, XXXVI

Here the aim of Tagore's prayer lies in dedicating the life to the service of Humanity which according to him, can lead to God's realization. This is the main characteristic of his poetry. Edward Thompson also holds that 'His poems have led him to God; his sorrows and failures have shown him God...his anxiety to mix with the simple life......is also here. 16

the exploited, says that

those whom you have insulted and those whom you have oppressed will certainly not pardon

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you. Those whose plight have ignored, whose personality you have thwarted, whose human dignity you have usurped and whose honour you have denied will soon come in power because in the righteous judgement of the divinity controlling this universe, this unfortunate lot will also one day come to power.¹⁷

He singing the glory of man, further says in 'Religion of Man' that 'it is for the dignity of being that we aspire through the expansion of our consciousness in a great reality of Man to which we belong. We realize it through admiration and love ... wherein we live the life of all men. 18 Therefore, man must triumph in his search for eternal truth. And what is that truth? That pure human love and service to humanity. So man must know another man; man must love another man; man must render service to the man and the humanity for the realization of the great Being. Thus like Comte 'Man is the measure' which flows throughout Tagore's poetry.

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Tamas or Darkness--A Positive Non-Being

-Dr. Padma Srinivasan*

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It is a well-known fact that the vedantists like Sri Sankara, Ramanuja and Madhva base their arguments on the three texts or prasthanathra; as to formulate their doctrines. While the advaitins have interpreted the three texts from the monistic standpoint, the visistadvaitins have done so from an organic standpoint and the Dvaitins, from "a pluralistic, theistic and reader viewpoint." To give a systematic exposition of their doctrines, they depend on the other darsanas like the Sankhya and the Nyaya-vaisesika, Sri Sankara and Sri Ramanuja concentrating on the Sankhya and Sri Madhvacharya on both. The Nyaya varsesika metaphysics advocates pluralistic realism and admits many independent realities which are broadly divided into two classes: Being and Non-being or Bhava and Abhava. The six positive 'realities' (categories) or bhavas are: (1) Dravga or substance (2) tance, (2) guna or quality, (3) karma or action, (4) samanyaor universal (5) visesa or particular, and (6) samavaya or inherence. The first three are object. three are objects of our knowledge and the last three related to thought our thought. Abhava or Non-being, also related to our thought, stands for all possible to the stands for all negative facts or all kinds of non-existence. In the words of Professor Hiriyanna, "if all knowledge points to some

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thing outside it, so also should the knowledge of negation do and imply its existence apart from such knowledge." That is, absence of an object is not the same as the knowledge of its absence. Non-being cannot be equated with absolute nothing which means negation of everything. Such a negation lies outside human thought and so, according to the Nyaya-Vaisesika, is a pseudoconcept. Thus, abiava itself has a positive, ontological existence. Four varieties of negation are also enumerated. They are (1) pragabhava or prior negation (2) pradhvamsabhava or posterior negation (3) atyantabhava or absolute or total negation, and (4) anyonyabhava or mutual negation.3 The Nyaya-Vaisesika expounds the asal-karya-vada or 'the doctrine of non-existent effect', because "It maintains that the effect once non-existent, comes into being afterwards."4 In other words, the effect does not inhere in the material cause, but becomes existent at some time or other.

Tamas or Darkness, as commonly understood, is one of the three gunas or constituents of Prakrti, the other two being Sattva and Rayas. It also denotes the Original Darkness and is identified with "Maya, Avidya and even Prakrti itself." The Sankhya treats Prakrti as the inconscient matter which develops on account of the influence of the multitude of individual subjects. The first product of development is mahat, the great one, or buddhi, the intellect. It is the development of cosmic intelligence or Hiranya-garbha. On the subjective side, buddhi is the first element of the linga or the subtle body. It is the essence of the individual spirit. Buddhi serves as the basis for the development of the principle of individuation, ahamkara, from which are derived, on the one hand, mind, the sense organs of cognition and conation, and on the other, the five tanmatras or subtle elements and the five bhutas or gross elements. Sattva is buddhi, the innermost of the three circles, the outer two being rajas and tamas from which emanate ahamkara and manas. Dr. S. Radhakrishnan explains: "The sativi or the buddhi is the bija, the seed of the living individual, since in contains the seeds of karma which develop at each birth into a sense-organism. The sattva or linga is called the ego, the jiva. As the buddhi is the sutraiman of the individual so is 14 ran agarbha the sutratman, the thread controller of the world." Hiranya-grabha, the World-soul, however, is the first product of the principle of non-being or the undiscriminated avyakta, "which corresponds

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to the primitive material or waters of the Brahmanas, or the prakiti of the Samkhya." The Kathopanisad declares: "mahatah param avyaktam - Beyond the great self is the unmanifest."3 To Sankara, the term avyakta means maya and avidya and to Ramanuja It denotes Brahman in its causal phase or parinama. Sri Madhva. charya in his Sutra Bhasya observes that "the word avyakta which primarily denotes the Supreme Lord alone also denotes the other (matter), for it is dependent on Him and like unto a body of the Lord."9 Though the three acharyas have obviously interpreted the term in accordance their doctrine, the upanisad sutra pomts to the fact that the primordial matter or tamas possesses unlimited sakti or power to become; for flux is the pervading feature of the world To quote Dr. Radhakrishnan: "Changing things imply non-existence at the beginning and non-existence at the end. They are not constantly present. Mortality is imprinted on all beings who are subject to birth, decay, dissolution and death. This very planet will decline and dissolve. While change is the mark of the relative world, this changing world reaches its fulfilment in the Absolute. What is incomplete in the relative world of becoming is completed in the absolute world of benig."10 The definition that prakrti is a non-being is not strictly correct, It indicates its distance from being. is possibility on the side of the descent from Divine, almost non-being, but not utter non-being." That is, prakrti or tamas is a positive non-being, embedded in the being itself. The Chandogya Upanisad affirms this in its famous dictum : "sad eva, saumya, idam agra evaditiyam, tadd haika ahuh asad evedam agra asid ekam evadvitiyam, tasmad asatah saj jayata. In the beginning, my dear, this was Being alone, one only without a second. Some people say in the beginning this was non-being alone, one only; without a second From that non-being, being was produced'.''2 The pious Naciketas receives lessons about the Ultimate Being, from Death. Symbolically, Death or Darkness is made the teacher of Reality, in the nisad. The primal darkness has to be activated by Purusha, the of the archeti of the prakrti can be easily reduced to three irreducible functions of the principle of evolution: "There is a function of reflexion manifested in thought, which is reduced to sattva, a function of dynamism and cracking which is reduced to sattva, a function of dynamism and creativity termed rajas, and a function of limitation

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and individuality called tamas."13

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Maya and Avidya are also considered as tamas. Though equated to prakrti, they are treated as separate categories from the prakrti in the philosophy of Sri Madhvacharya. He rejects the Advaita conception of Maya and Avidya and regards the mysterious will of God, isvareccha, and the latter as the ignorance of the alman. Avidya thus has its locus in the atman, and performs a double function: (i) it conceals the true nature of the alman from itself, jeevacchadika, and (ii) it conceals the Brahman from the atman, isvaracchadika. Due to the isvercecha, Avidya enters the atman and renders it dark, though in itself it is self-luminous. The atman has to shed off its dark veil and obtain its liberation. But the freedom itself is like entering another dark world, for the atman mistakenly thinks itself to be independent swatantra. It should realize its dependence, paratantra, on God. Sri Madhvacharya identifies the two functions of Avidya as two kinds of avidyas as well It can be seen that the concept of swatantra and paratantra is central to the Dvaita doctrine itself. As Vidwan Raghvendrachar views, "to negate the dependent or to hold that it is illusion is to posit negation or illusion in its place. But negation or illusion is dependent. At least as its source there must be the Independent Hence the dependent is in some sense or other real."14

Apart from establishing the existential significance of Tamas, Sri Madhvacharya proves its phenomenological significance as a positive non-being. The Mimamsa accepts it as a positive reality. The Upanisads rightly say that just as air is without colour but has touch, darkness (tamas) is without touch, but has colour. The physical, outer darkness apart, there is the inner darkness for the antahkarana, the inner instrument and its parts, and for the Self even. The darkness can shroud the senses, speech, mind, ego, reason, and I-consciousness. For instance, a man undergoes a peculiar experience when he faints or when he is in deep sleep. In those states, he does not know himself. But how does he know that he that he does not know himself? The only possible answer is that his finite being is not there, but its transcendental being stands the stands there as a witness or saksi. A man's waking I-am is there in his in his dream; otherwise he cannot remember any dream. If the Same Waking I-am is aware of itself as the waking I-am in dream

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to, then there will be no dream. Prof. P. T. Raju remarks cryptically, "such is the peculiar power of darkness that it results in complete or partial forgetfulness of all or part of my l-consciousness.....one or more of its levels or depths .. my persona. lity, and its true identity." Then, darkness is not merely negative, It functions as forgetfulness, as absence of light and also as the essential condition of the malfunctioning of the I-consciousness, ego, mind and the senses. It is not non-being in the negative sense. It is a force or sakti, for non-being as negative 'cannot be'. But it can be' as a manifestation of Being. Mere negation produces nothing "Nothing comes of nothing". To quote Prof, Raju: "But this darkness constitutes my ego, for without darkness penetrating the essential being of the I-am, I will be infinite. When constituting my ego, it constitutes also the being or existence aspects of the manifold objects." In Sri Madhvacharva's view, Tamas is a positive virtue, for it indicates the paratan.ratva or dependency of the manifold reals created by it. The function of darkness or tamas cannot be underestimated. "It makes all disappear behind a veil my experiences enter my person and as it were, but not become extinct in it; and when the need and opportunity arises. it comes out with all those experiences-and we may say, as the phenamenological consciousness, which is inherently permeated by darkness and appears as the vas: panorama of the subject-object scene - and takes on the form of the world including myself." Modern psychologists call this substratum of human psyche as 'ld', which is the unfathomable reservoir of potential energy or sakti. Tamas or Darkness as nonbeing has to be treated as Being, different from the negative non-being. As Sri Madhvacharya says, it is an experience tamonupaanubhuti, in the form of Darkness in oneself which is dependent ndent on an object. "It is a shadow (chaya) of the transcendental I-am within itself and has no separate Being of its own."17a

It must be seen now, how the tamasa guna (as a quality) operates in the human psyche.

All acharyas unanimously confirm that all knowledge and experience become insipid, if they have no relevance in human life. And Hinduism does not accept a dichotomy between philos

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sophy and religion. Sri Madhvacharya confirms this. His 'tattva-vada'-a term adopted by the Acharya himself in his maya-vada-khandana—substantiates the reality of the world. That is, 'what is normally described as the external world, the world of objects and situations, that the human mind faces in its experience, is real and objective." Such a philosophic speculation is called 'Realism' in the recent European terminology. Sri Madhvacharya emphasizes the reality of the existence of evil. His logical argument is, if good is real, evil is equally real, as the latter has a significant role in human life.

As already said, the prakrti with its inevitable three gunas is the primal matrix of the entire cosmos. The three gunas or the three intertwined strands are both the constituents and the changing conditions of nature. In a human frame, they are the clouds concealing the Sun of the Spirit or atman. Lord Krishna in the Bhagavad Gita declares: "Sattvam rojas tama iti gunah prakrttsambhavah/ Nibadhnanti mahabaho dehi dehinamayagam — The three modes (gunas) goodness (sattva), passion (rajas), and dullness (tamas) born of nature (prakrti) bind down in the body, O Mighty-aremed (Arjuna) the imperishable dweller in the body."19 The meaning is that a man's psychic make-up is determined by the predominance of any one of the three gunas. The Bhagavad Gita elaborately discusses the workings of the gunas in the human beings. Sattva and tamas, luminosity and darkness, are opposites and they are activated by rajas. Thus rajas stands midway between the two polarities of sativa and tamas, supplying energy to both. Rajas is pravrtti and obviously the kinetic force in the modes of Nature. It has "for its essence attraction of liking and longing. Rajas is a child of the attachment of the soul to the desire of objects; it is born unpossessed satisfaction."20 This from the nature's thirst for an unquenchable thirst binds the jiva to the prakrti, either in the sattvic acquisition of knowledge or in the enjoyment of tamasic three. So, in a normal man though he is a mixture of the three gunas—one or the other tendency is more pronounced which "tends to make him predominantly rajaso—tamasic or sattworajasic and can be said to be preparing him for either culmination, for the divine clarity or the titanic turbulence."²¹ Accordingly, the Rha the Bhagavad Gita categorises two kinds of opposing natures, the Devas Devas and the Asuras. Chapter XVI of the Gita delineates the 40

divine and demoniacal qualities in men elaborating in detail the latter. The divine nature is distinguished by an acme of the sattvic habits and qualities, energy and soul-force. The Asuric nature too has its plenitude of force, but it is of a different and evil kind. "The Asuric man becomes the centre or instrument of a fierce, Titanic violent action, a power of destruction in the world, a fount of injury and evil......In the egoism of their strength power, in the violence of their wrath and arrogance they hate, despise and belittle the God hidden in themselves and the God in man."22 The Asuric prakrti is the rajasic at its height, It leads the soul to desire, wrath and greed, the threefold doors of Hell, into which the natural being falls because of its own perverted instincts. These three doors are again "the doors of a great darkness, they fold back into Tamas, the characteristic power of the original Ignorance; for the unbridled force of the rajasic nature, when exhausted, falls back into the weakness, collapse, darkness, incapacity of the worst tamasic soul-status "33 If a man does not abandon his way of error, it means that the Asura is full-born in him. Once he deviates from the Light and Truth, it becomes impossible for him to control the fatal speed of his course. He plumbs his own depths which is Hell and falls into it irretrievably. English literature abounds with examples of these asuric prakrtis. All scholarship and knowledge of Dr. Faustus is a sad waste and becomes less than dust, when he decides to gain immortality through necromancy. He declares :

These metaphysics of magicians
And necromantic books are heavenly:
Lines, circles, scenes, letters, and characters;
Ay, these are those that Faustus most desires...
A sound magician is a mighty god:
Here, Faustus, try thy brains to gain a deity.²⁴

Faustus, the perverted scholar, thus invites evil and paves way for his eternal damnation. In Shakespeare, Lady Macbeth and lago are the two evil-incarnations and by their relentless, vile operations damn the lives of others and ultimately damn themselves. Both of them are evil-genius and work out their plan

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methodically. Lady Macbeth is the compere to her husband, inducing him to commit a heinous crime. lago, for no apparent reason, brings havoc in the life of Othello. He exploits Othello's free and open nature and engenders evil. He himself pronounces:

.... Hell and night

Must bring this monstrous birth to the world's light.²⁵

John Milton's epic *Paradise Lost* gives Evil a local habitation and a name. The graphic descriptions of Satan, the archetypal Evil, and of the Infernal Pit or Hell are the picturesque details of what Lord Krishna expounds in the *Bhagavad Gita*. (Ch XVI) Milton describes the Infernal Pit, as Sin unlocks its doors:

Before their eyes, in sudden view, appear
The secrets of the hoary deep, a dark
Illimitable ocean, without bound,
Without dimension, where length, breadth, and highth,
And time, and place, are lost; where eldest Night
And Chaos, ancestors of Nature, hold
Eternal anarchy, amidst the noise
Of endless wars, and by confusion stand²⁶

In this unfathomable pit, Milton describes, sits Chaos spreading his dark pavilion, along with his consort, the 'sable-vested Night'. Satan requests them to direct his course. The obvious symbolism points to the fact that Evil springs up from darkness and is guided by the tamasic delusions and perversions. To oppose Truth is to invite eternal damnation. Lord Krishna endorses this fact: 'tan aham dvisatah kruran samsaresu naradhaman/ksipamy ajasram asubhan asurisveva yonisu — These cruel haters, worst of men I hurl constantly these evil-doers only into the wombs of demons in (this cycle of) births and deaths²⁷

Hindu mythology vividly elucidates the creation of Devas and Danavas at different sagas, and their eternal antagonism against each other. Such a distinction between the gods and the titans has been an ancient religious symbolism. The Puranas say that the rakshasas through their intent tapasya win boons from gods. They have an indefatigable strength to hold the universe under their tyrannical power and even contend against the

Lord Himself The Lord too sportively enjoys His avatarhood, as the gigantic Varaha or as the Mysterium Tremendum of Nrsimha and is equally playful in His human forms of Rama and Krishna. It is interesting to note that in all these avatars, the Lord not only respects the tapas of His opponents but also acknowledges the boons received, but finally overpowers them by His greater might and strength. The asuras, being the children of darkness, are clouded with tamasic ignorance and pride, and so cannot perceive Truth. Had the Lord desired, He could have vanquished them by His sheer Will. Instead He descends down from His heavenly abode to establish Dharma and to show to the world that ahamkara or ego, born of avidya and maya, commits the gravest blunder by going against Truth. Ultimately Truth alone conquers—"satyam eva jayate".28

In the Madhva school of thought, evil is not dismissed as mere appearance. It is admitted to be a reality. What is evil from one angle of vision is just bondage from another, the bondage caused by the karmic burden of the individuals. Since the diversity of experience belongs to the selves themselves, which are infinite in number, obviously they must be different in the state of moksa or release also. The infinite number of souls are broadly divided under three heads: (i) the satvikas, (ii) the nityasamsarins, and (iii) the tamoyogyas. 'they form a In Prof Raghavachar's words, natural hierarchy based on gradations of worth, inherent in their basic nature The gradation persists in the state of release also. What is more, at the bottom of the hierarchy there are two classes of souls that are evil beyond remedy, one condemned by nature to perpetual transmigration [nityasamsarins] and the other [tainoyogyas].1129 predestined by nature for eternal damnation There prevails a wrong notion that in his doctrine of enternal damnation and Eternal Hell, Sri Madhvacharya betrays influence of Christianity. The doctrine is indigenous in origin based on the Sankhyan conception of Tamas and exists even before the birth of Christianity. Sri Madhvacharya, applying the gunaic theory, has formulated this doctrine with logical thoroughness. An Eternal Heaven people to the which the existence of an Eternal Hell, which Heaven necessitates corresponds to Tamas. Sri Nagaraja Sarma observes that the author of the Vedanta Survey is of the Vedanta Sutras has given a conclusive answer that the Tamas nal Heaven corresponds to Satva, and eternal Hell to Tamas of The determination of eligibility of the jivas for eternal Heaven or

Hell Is God's work. Of course, there will not be any arbitrariness in a just God's decision. Sri Madhvacharya's taratamya vada, propounding the doctrine of eternal damnatian has been emphatically asserted by certain sects of Christianity. Jainism too, draws a distinction between the bhavya-jivas and the abhavya-jivas; the latter are considered to be dark souls and have no possibility of salvation. Sri Vedanta Desika, the great Sri Vaisnava acharya, next to Sri Ramanuja, alludes to this point of view in his Tattvamukta-kalapa. Among the recent philosophers of religion, Brightman conclusively says that there are 'surd' evils that cannot be obliterated. The Manichaean religion which was a popular form of religion in the Roman Empire during the 3rd Century A. D. believed in the existence of two eternally opposing substances, the Kingdom of Light and the Kingdom of Darkness.31

Apart from establishing the positive non-existence of Tamas, Sri Madhvacharya has constructed a unique theistic theory. He boldly makes God responsible in creating the tamas and its offshoots. In his view, God has eightfold cosmic activities. They are (i) srsti or creation (ii) sustenance (iii) withdrawal (iv) regulation (v) causing avidya or illusion (vi) enlightenment (vii) bondage, and (viii) liberation. As said earlier, avidya is a positive force and has two aspects, jivacchadika and isvaracchadika. But as Prof. Raghavachar remarks, 'this infliction of ignorance is not to be understood as an arbitrary act of God, but as brought by Him in answer to the jiva's antecedent deformities of deed and thought.32 Avidya then is followed by a necessary, corollary, namely, bondage. In God's design, tamas or darkness is a positive asat that drives the jivas to the path of knowledge and devotion. In other words, it brings an awareness in the finite self of its total dependency on God. Only through bhakti the jiva can burn down all its impurities and straighten itself out of its own deformities. Sri Madhvacharya assigns omnipresence to bhakti in spiritual life. His Anuvyakhyana says: 'Bhaktya jnanam, tato bhaktih, tato drstih tatasca sa tato muktih, saiva syat sukha rupini-Bhakti generates knowledge, knowledge in its turn generates the direct perception of God. This perception generates bhakti, which brings about mukti or liberation. In the state of liberation bhakti abides as the joy of liberation."33

Theodicy, a term used by Leibniz "to designate the problem

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of evil and its attempted resolution"34 is a continuing debate that does not arrive at any conclusion. Sri Madhvacharya seems to give a conclusive answer by associating evil with tamas which deluded even Brahma, the god of Creation. Visnu Purana records: "When Brahma was thinking about creation, at the beginning of the era, there appeared a creation preceded by ignorance and made of darkness; from it was born fivefold ignorance, consisting of darkness, delusion, great delusion, gloom, and blind-darkness, Seeing that this creation was imperfect, Brahma began to create again...... His fourth creation produced creatures in whom darkness and passion predominated, afflicted by misery; these were mankind."35 As seen earlier, causing avidya is one of the duties of God and even Brahma does not seem to escape it. And God has to inflict illusion, because tamas or darkness is a positive nonbeing. Hindu myths imply that "the evil in human life is necessary, desirable and intended by God, that everything in life is relative, and yet to assume at the same time a universally valid "good" toward which all mankind should strive. 'Evil' must be accepted, but 'good' must be sought."36 This view is in accordance to 'felix culpa', a very pregnant statement made by St. Thomas Aquinas. Sri Madhvacharya too has a similar concurrence of thought. In his extremely humanistic approach, Sri Acharya is 'a radical realist and a radical pluralist, because he is a radical theist,"37

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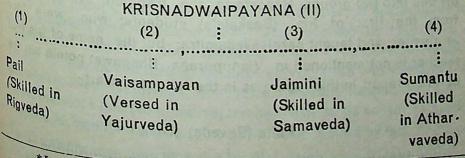
elhi:

Traditional schools and scholars of the Vedas in Bhagawat and Visnupuranas

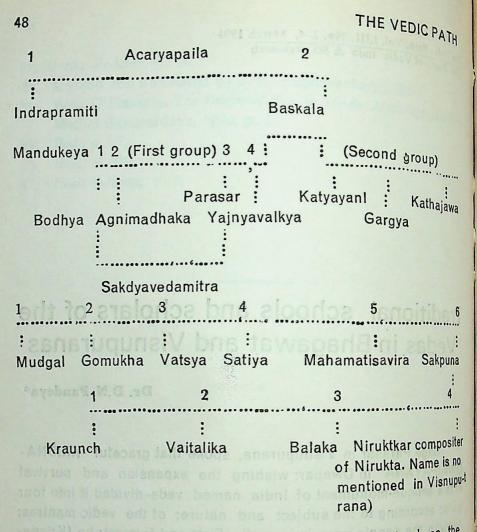
Dr. D.N. Pandeya*

Sage Parasar in Visnupurana, spoke that graceful "KRISNA-DWAIPAYANA" in Dwapar; wishing the expansion and survival of this antique-monument of India named veda-divided it into four parts; according to the subject and nature; of the vedic mantras; to make the people perceive easily. First and formost; he (Krisnadwaipayana) initiated four extraordinary youths to make them well-versed in various schools of the vedic separately.

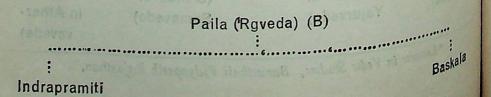
The following chart denotes the begining state of development of the vedic schools and scholars-



^{*}Lecturer in Vedic Studies, Banasthali Vidyapeelh Rajasthan.



The above chart shows that Acarya Paila stood as the predecessor of all his descendents belonging to the field of Rgveda. Paila taught his received veda to Indra-pramiti and Baskala. Indrapramiti made Mandukeya skilled in Rgved. Visnupurana doesn't have any further chain of Rgvedic-scholars; in the side of Indrapramiti; while Baskala is remembered with a long queue of his students. This (Visnupurana) presents the seven pupil of Baskal divided into two groups. Henceforth the tradition comes to light from the first of his (Baskala's) students; who were four in number; and taught sakalyavedamitra; but the name of his real teacher is not mentioned in Visnupurana. Bhagawat points out the contrary report in this regard as in the following chart-



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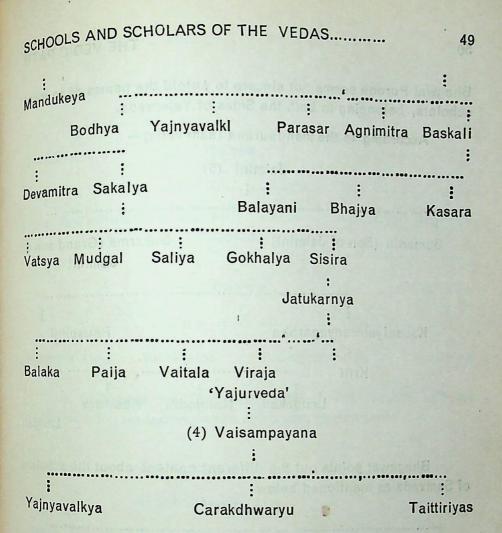
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About the Yajurveda; Visnupurana has brief infomation. It presents only three types of schools; as mentioned above. The new thing that comes to light is that vaisampayana expanded "27" branches more from his received veda and taught them to his pupils. But neither Visnupurana nor Bhagawat puts up the detailed report to prove this view. Visnupurana produces only the principal groups of his students; and so we find that his students were assembled into three groups; and yajnyavalkya the master of suklayajurveda was a cursed student among them; who received the 'Suklayajur-Veda from Lord Sun and expanding it into 15 schools; he taught them to kanwa and others: Because yajnyavalkya had vomitted the whole received yajurveda, from vaisampayan; following his command the same as blackand; therefore this (vomitted yajurveda) came to be known as blackyajurveda; and the receiver of it have been called by the name of Taittiriyas because they picked it up disguising as patridges (तित्तिर).
But as Wall But as we known that there were 86 branches of black-yajurveda and fifteen of the second detail. Even fifteen of Suklasajurveda; are not mentioned here in detail. Even

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Bhagwat Purana seems not sincere to untold the names of so many scholars, belonging to both the Sides of Yajurveda.

According to the visnupurana (sam veda) -

	Jaimin	i (5)		
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Sumantu (Son of	Jaimini)	Sı	ukarma (Gra Jaimin :	i i
Kausalyahirany E Kriti	yagarbha	Pauspir :		i pinji
	Laugaks i	i Naimadhi	Kasivam	Langali

Bhagawat points out the different content about the scholars of Samveda as mentioned below-

Sukarma Sumantu (Son of Jaimini) Sunwan (Grand son of Jaimini)

Hiranyanabha Pausyanji Awantya

Krita Laugaksi Mangali Kalya Kusida Kuksi

It is to say that isnupurana Vindicates 500 students; in the side of Hiranyanabha, who were called Udichyan while another group of his 500 students were known as Prachyas. It means he (Hiranyanabha) had expanded his Veda into thousand schools whose scholars stood in to two groups. But, Bhagawat (AB) relates those students to Pausyanji and Awantya in equal number.

-Atharvaveda-

(According to the Visnupurana)

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SCHOOL AND SCH	OLARS OF TH	E VEDAS	*** ***	51
(8) Kabandha				NETERIN
Devadarsa :	Pathya		e proper pro-	ra fin
Medha Brahmabali	Saulkyayani Pippala	Jabali da	Kumudadi	Saunaka
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Savarnyas Naksa	: : atrakalpa Sha	nti Kasyar	oa Angira	s and others
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- २ ऋग्वेदपाठकं पैलं जग्राह स महामुनिः। वैशम्पायन मानं यजुर्वेदस्य चाग्रहीत्।। द
- ३ वि. पु० ३/४
- ४ भागवत १२/६/५६-६०,६१
- प्र सुमन्तुस्तस्य पुत्रोऽभूत्सुकर्मास्याप्यभ्त्सुतः । अधीतवन्तौ चैकैकां संहितां तौ महामतीः ।। सहस्र संहिताभेदं सुकर्मा तत्सुतस्ततः चकार तं च तिच्छिष्यौ जगृहाते महाव्रतौ ।। हिरण्यनाभः कौसल्यः पौष्पिञ्जिश्चद्विजोत्तमः । उदीच्यस्सामगाः शिष्यास्तस्यपञ्चश्चतंस्मृताः ।।

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Vedic Concept of Child Education

-Mrs. Kalpana Sharma*

School is a very important institution for world community where fully mentally as well as physically developed children can join to learn various branches of knowledge. But this is an out of date thought. This agency is not only for fully developed children but now a days there are various types of school also where every born child can be admitted irrespective of their physical and mental condition, e. g., special schools for deaf and dumb children, schools for blinds, schools for mentally retarded children, etc.

For common people, school means nothing but an institution where reading, writing and learning are taught. But in real sense, a school is not limited to its teachings only but its approach must be electic and scientific.

"The main aim of the nursery school must be to meet the needs of the child and provide scope for growth."

A school is a place where a child learns to live with other children and people of outer world other than home. In other words, it is a very sital preparation for years to come. For a large number of children, a school is the first and the only outer media to see and learn something new, which provides them a

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new atmosphere, a new experience and knowledge. Whatever a child learns during pre-school and school days is stamped on his mind and personality for his entire life.

A very significant issue is, when a child should be sent to school. As a matter of fact, schooling is very necessary not only reading and writing but also tor for and the disciplined proper development child psychologists Many have discussed an appropriate age for admitting the child in Nursery school. In the nineteenth century, a famous psychologist Froebel (187.) started Kindergarten and suggested four years of age for admitting a child. Margeret Mc Millian sisters introduced Nursery school in 1908 and the age for this, according to them, should be three to five years. Madam Montessori started montessori schools for two to four years' children. If these views of different psychologists are analysed, the average and appropriate age for admitting a child in Nursery school ought to be three and above. Some considerations must be given to an individual's mental and physical development in this connection. If a child can get company and environment at or near his house, this age limit can be extended upto four or five years.

For a large number of children, nursery school teacher is the only source to contact, other than parents. So the role of teacher is very vital in the future of child.

"From kindergarten throughout the formal education of the child the teacher is probably the single most important influence exerted by the school on the child. This can easily be understood in the kindergarten, where the teacher acts as a substitute parent and in the early grades where the teacher has the child in a home room and for most of the subjects."

The quality of the nursery schools depends upon the personality of the teachers. For nursery school teachers:

"Emotional maturity, coupled with responsiveness to childhood is of vital tmportance. She should have

VEDIC CONCEPT OF CHILD EDUCATION

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scientific knowledge of child development and of the modern techniques of childhood education."3

The role of a teacher is not only to teach the students but to feed them about the social ways which are very important in the day to day life of a citizen, e. g., character education, education for citizenship, training for responsibility, education for discipline

Before going to formal school, a child gets all sorts of education from pre-school teacher, whose main aim is to make him a happy child from three years of age upto six years. In some cases parents, elder brother, sister or other relatives function as a pre-school teacher. In modern times a number of so called educated, modern, advanced parents consider a burden and shame to keep a child without a nurse or caretaker or in a more respective way, a pre-school teacher. Now the most pious duty of every teacher is to bring an awareness in the society that teacher is not the only and sufficient institution for a child but every child needs other sorts of assistance and help before and after at the time of going to school.

The aim of sending a child to school is making him a happy child.

"In fulfilling this aim, it strives to work in co-operation with the home."

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In school, child plays with other childern and becomes happy. At this age, every normal child spends his maximum time in playing activities. According to Kher and others,

"For a healthy physical, intellectual, emotional and social development, the child needs opportunities for various types of play,...... Play teaches the child many things about himself and the world."6

Nursery school provides many facilities for playing, to make a child happy. But aim of parents is to get their child prepared for a happy and successful citizen. Here is a paradox of views because it is not necessary that every well-behaved child may be happy and successful in his life. So for making a child happy and successful, discipline is a must, with good parents-child relationship, which must be started from the very infancy. Good relationship depends upon the attitude of parents. There are mainly three types of parental attitude: (I) Acceptance, (II) Rejection, and (III) overprotectiveness. Those parents having acceptance of the child-love, their child genuinely take interest in his development.

"The child needs to be accepted for what he is, rather than for his good looks or good scholaritic achievements....."

The accepted child is generally friendly, co-operative and stable. He is self-assured and cheerful."

However, "Over protection makes the child over-dependent, selfish, attention seeking and lacking in sense of responsibility."8

Parental rejection makes the child feel inferior,

".......However, rejected children need not always be mal adjusted; they may also grow up into stable individuals; due to other good influences in their lives."

For developing a well-behaved and happy child, it is a must lor parents to take ample interest in the activities of their child

VEDIC CONCEPT OF CHILD EDUCATION

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and regularly keep on meeting his teacher. Parents must also listen to the problems and interests of their child, and act accordingly.

This is a universal truth that the children are the best and an exact imitators. So parents and feachers must give good examples to them. A famous English bard, William Wordsworth is absolutely true in his observation when he says,

"Child is the father of Man."

But one should not think that the mind of a child is an empty container, whatever we want, we can feed his mind in the same way. Moreover, every child has some inner drives and urges which depend upon his intelligence and temperament. We can give them useful and proper shape by right and appropriate guidance.

"At one time children were regarded as miniature adults. Young children were thought to have little or no need for any except physical care. The fact is now recognized that during all the stages of his growth, a child requires intelligent care of his physical needs and trained guidance of his mental emotional and social potentialities." 10

But for placing good examples for the children, parents and teachers must be disciplined and had good moral character. They should present and follow good values and principles, whom children can imitate. They should be encouraged for self discipline.

Now a question may be raised how the child can be disciplined: by punishment, by reward or by both of them. To discipline a child both punishment and reward are necessay. According to Elizabeth B. Hurlock.

"Funishment means to impose a penalty on a person for a fault, offense or violation in retribution or retaliation. Althought not specially said, it implies that this fault, offense

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or violation was intentional in the sense that the person knew that the act was wrong but intentionally carried it out."

Sometimes but not always, the behaviour of a child can be used to discipline a child. For example, if a child makes too much hue and cry for some particular activity or the object imposed on the child not to carry out that activity a ban can be removed in case it makes too much hue and cry for a particular object. Such depriving of something, a child wanted, is a very useful method to correct him. But such ways cannot be adopted in all the circumstances. For example, if a child dashes into the water again and again, one cannot wait for letting the child drowned.

Solitary confinement, beating and disapproval of the parents are some other ways of punishments. But one has to be very careful in applying to these ways.

"The corporal punishment is, however, the best desirable type of punishment." 12

Excess of punishment will make a child rebel, frustrated and hostile and a sense of isolation will develop in him. All kinds of people also cannot use such methods to mend a child. Parenls can use these methods and it should be limited to the child upto two years of age. But teachers, close relatives, neighbours and close family-friends cannot use these corporal ways of punishments. But strangers can beat the child if he causes some inconvenience to them. Punishment itself should be associated with the act, otherwise the child may forget his misdeed due to short memory.

Rewards are also useful ways in discipling a child. According to Elizabeth B. Hurlock.

"Reward means any form of appreciation for an attainment. It does not have to be in the from of material possession. Instead, it can be a word of approval, a smile or a pat on the back."-13

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But rewards like bribes, should not be given to a child, Social recognition in the form of praise is the best reward for a child. Such rewards gratify a child.

When one talks about disciplining a child by punishment and reward, naturally a question arises in the mind about the role of discipline in a child's life. Commenting on this aspect Smart and Smart say.

Discussing the same aspect, William E. Homan says,

"Discipline is so important in developing the personality of a child simply because we live in an organized society and in theory, are preparing the child to get into and to deal with that society—not to get into some utopian society, but into our society." $^{-15}$

For disciplining a child it is necessary to control and discourage his aggressiveness and destructiveness and other negative aspects of life and character. This work can be done by teacher as well as by parents with proper co-ordination and understanding. According to Frank:

"The practical role in discipline involves the exercise of authority."-16

So, the schools are very helpful in the disciplined and systematic development of a child. More so are the Gurukulas. Gurukulas conceive of the integrated development of child's personality. It is in the Gurukulas that the pupils live in close association and supervision of their teachers in an atmosphere of a family. They are more disciplined and learn the yamas and niyamas naturally. Vedic concept of child education in the natural atmosphere as conceived by our Rishis and Munis is wholesomer. and better than all other systems of education.

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The Veadas and the Vedic Dharma

-D. D. Sharma*

True significance of the Vedas relates to the knowledge from a blade of grass to the peak of divine spiritualism. In other words, scientific and metaphysical knowledge. With scientific knowledge, natural laws are explored, whereas, in metaphysical universe is the knowledge, creator of know the to expounded. To operate this Vedic knowledge, we have to depend entirely on the Vedic Dharma. The knowledge which is not based on Vedic Dharma can be of little use to a civilized person and thus he cannot succeed in his desired aims and objects. Such a knowledge, in the words of a great philosopher, is equivalent to nescience, which leads a person to perdition.

The learned religious persons impart spiritual light and are strongly of the opinion that the Vedic Dharma stands on three pillars. Below are mentioned succinctly:—

- (1) Yajna (Sacrifice)
- (2) Dana (Charity)
- (3) Tapa (Austerity)
- (1) Performance of Yajna leads a person to pridelessness.

 Sharma Niwas, 120 Model Town, Street No. 4, Amritsar.

Its performer feels fully satisfied with his lot and pettymindedness disappears in his sub conscience. It broadens the outlook of a doer, awakens his inner conscience. It urges him to perform beneficial works for the living beings. By doing noble and virtuous deeds, he attains complete equilibrium of mind. It also leads a person to a fame. Simultaneously, this noble act is healthgiving and augmen's life.

According to the Gita :-

सहयज्ञाः प्रजाः सृष्ट्व पुरोवाच प्रजापतिः । अनेन प्रसिवष्यध्वमपे वोऽस्तिवाटकामधुक ।।

Brahmdeva created living beings together with the performance of the Yajna (sacrifice) and said "By means of Yajna, may you grow and you will have all your noble and virtuous desires fulfilled."

देवान्भावयतानेन ते देवा भावयन्तु व: । परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ।।

By this Yajna, you will foster the gods and the gods (Devta) in return, will give you the greatest benefits. In this way, you will attain the highest prosperity and supreme happiness.

इष्टान भोगान्हि वो देवा दास्यन्ते यज्ञभावताः। तैर्दत्तानप्रदायभयो यो भुक्ते स्तेन एव सः॥

Fostered by sacrifice, the gods (Devtas) will give you desired enjoyments. He who enjoys these gifts without giving them, in return, is verily a thief.

यज्ञिष्विष्टाणिनः सन्तो मुच्यन्ते सर्वोकिल्बिषैः।
भुञ्जते ते त्वयं पापा ये पचन्तयात्मकारणात्।।

Those noble and virtuous persons who partake after the performance of Yajna are redeemed from all sins. But those people who, without performing the Yajna, cook food for their own saker

THE VEDAS AND THE VEDIC DHARMA

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It is stated in the Manu Smrtis that the action productive of universal welfare which the Lord Supreme created in the beginning of the world for the welfare both of the world of men and the world of gods (Devtas) should, necessarily, be performed without any hesitation.

Second pillar of the Vedic Dharma is Dana (Charity) This is the fundamental doctrine of the world. The wheel of the entire creation of the world is moving on charity: Whatever, the Lord Supreme (who is the Supreme Donator) has blessed us by virtue of our past karamas should be surrendered to Him. If He has gifted us with wealth then it is the primary duty of an opulent to give it to the poor. Gift given to the poor deserving person not only helps the receiver but helps the giver also. He who gives, receives. Charity blesses a man who gives as well as him who receives (Bible). If God has bestowed upon us superior intellect then our initiation should initiate the uninitiated brethren. To give wealth in charity is just to give loan to the Almighty Father who returns to the loaner with multiple interest. But people do not go into the depth of charity. That is why they hes tate, while giving away money in donation.

Below noted Vedic Mantra proclaims about the distribution of wealth

ओ३म् पृणीयादिन्नाधमानाय तन्यान, द्रायीयांसं अनुपश्यते पन्थामा । ओं हि वर्तन्ते रथ्येव चक्रा, अन्यमन्यमुप तिष्ठन्ते रायः ॥

ऋग्वेद १०, ११७, ७५

A man blessed with wealth must give it to a deserving person Opulence does not stay with one person. It leaves a man, in no time and goes to the other person like the wheel of a chariot which rotates up and down.

Referring to the Vedic Dharma, Kanad Mahrishi has quoted his qualitative sermon:

यतोऽभ्युदयनिःश्रयससिद्धः स धर्मः

That which promotes this life and also life of the next world (according to the transmigration of soul) is called a true V_{edic} Dharma.

The third pillar of the Vedic Dharma is Tapa (austerity) To bear all opposites with a balanced mind is called Tapa. Given below are the opposites:—

Hot & Cold Fame & Defame Success & Defeat Gain & Loss Richness & Poverty

It also conveys a sense that a person should spend some time in the devotion and dedication of the Lord Supreme in this noisier world, it is the duty of civilized person to sit in some soothing place and to spend some moments of stillness. Maharishi Dayananda Saraswati has laid a great stress on the life of a householder. He has delivered his divine sermon to the effect that all householders should sleep at night by 10 P M. and wake up around 4 P. M. After ablution, they should absorb in meditation and recite Gayatri Mantra and OM, preferably, in their minds, till it dawns.

Lord Krishna has delivered his divine sermon to Arjuna that (Charity) and Tapa the three acts Yajna (Sacrifice), Dana but should (Austerity) should not be abandoned without performed undesirously, unattachedly and expecting the fruit of action. If one is, constantly, brooding over the fruit of action, he is unnecessarily, burdening his mind with its load. According to Sri Aurobindo, he is compared with a person who is travelling in a train carrying his luggage on his head. That idiot, perhaps, does not understand that his luggage is also travelling. is also travelling along with him till he reaches the destinated place. We should perform all our actions with a spirit of unselfishmess and immediately. ness and immediately surrender them to God. Thus the actions performed by us will not formed by us will not result in bondage and will prove burdenless.

THE VEDAS AND THE VEDIC DHARMA

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Manu Maharaj has quoted ten characteristic marks of the Vedic Dharma, given below.:—

धृतिः क्षमा दमोऽस्तेयं शौचिमिन्द्रियनिग्रहः। धीविद्या सत्यमक्रोधोदशकं धर्मेलक्षणमः॥

Dhriti Tolerance/Patience.

To face all troubles and afflictions perseveringly and never to give way to despair. If one shows cowardice in troubled circumstances, the troubles become manifold with the result a man being dejected and depressed and feeling a meloncholic state for all the 24 hours runs away from the battle field of life. Life is a big struggle and we should face all odds with a heroic mind. Maharishi Dayananda Saraswati had been submissively bearing untold miseries and afflictions throughout his life but resisted with courage and fortitude. Khashama (pardon) This is a state of tolerance and forbearance. If any body has committed a minor offence we should have the spirit of tolerance to pardon him rather than taking a revenge by imposing a heavy penalty on him. Dama (Control) Full control over the mind. Arjuna questioned Lord Krishna 'The mind is very imputuous, stubborn and obstinate. It is difficult to control."

It can be controlled by constant practice and withdrawal from the wordly pleasures, replied Lord Krishna. Astey.......
(Unstealthiness)

Not to commit theft by thought, word and deed. According to Mahatima Gandhi, if the state of mind of a person goes in perfection by constant practice of the above, then he will find no stealer of his articles although they remain lying in a thorough-

Shauch...... Cleanliness.

Cleanliness of a body internally and externally is absolutely necessary.

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Dhi (Intellect).

Vidya.....Global and Metaphysical knowledge

Satya..... (Truthfulness) To have true knowledge of the properties of the world and then to accept and to put in use with a cheerful mind.

Akrodha (Angerlessness) One should become a smile special ist. Smiles and laughter are matchless tonics and they remove anger, in no time.

The Vedic Dharma, eventually, preaches us to remain busy throughout the day doing one job or the other. This is the best way to maintain a peaceful life.

Vitarian Dayananda Saraswatt had hean submissively bearing

Tean be controlled by constant practice and willoutneed

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A Brief Introduction To The Concept. Of Ayurveda

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-Dr. Krishna Kumar

The preliminary elements of the treatment of diseases were invented with the beginning of the Indian culture and civilization. We may trace out the authentic evidence of the development of the medical science as early as the Vedika texts. Numurous contexts of the treatment of diseases may be traced out from these ancient scriptures. Ayurveda, the ancient medical science of India is supposed to be the sub-section of (उपवेद) Rigveda. Some of the scholars consider it a sub-section of Atharvaveda. The famous ancient sage CHARAKA, perhaps certified that Ayurveda is a sub-section of Atharvaveda, as in one of the paragraphs of his treatise, CHABAKA SAMHITA he preaches that a physician should have faith and devotion in ATHARVAVEDA.

(1) The Origin of Ayurveda

The preliminary elements of medical science of Ayurveda many be traced out from the Vedas. It means that development of Ayurveda is as old as the appearance of the Vedas. But as an of Ayurveda were written after a very long time. The most ancient text book of Ayurveda CHARAKA SAMHITA is considered to be

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the scripture of and century B. C. According to this scripture, Ayurveda descended from the gods. Brahma, the creator of this universe, taught this science to the ancient sages for the welfare of humanity. Daksa Prajapati was the first pupil of Brahma, He taught it to the twin gods Ashwini Kumars. The king of gods Indra learned this from these gods and preached it to the sages, of this earth. With the spread of the diseases, the sages held a seminar in the valleys of Himalayas. They selected Bharadwaja to approach Devaraja Indra to learn the science of treatment. A ter learning from Indra, Bharadwaja preached it to Atreya. There were six disciples of Atreya-Agnivesha, Bhela, Jatukarana, Parashara, Harita aud Ksharapani. Every one of them composed a treatise of his own. The most famous of them was Agnivesha Samhita, composed by Agnivesha. This samhita was edited with some modifications and additions by Charaka. After some time it was again modified by Dridhabala. Now it became famous by the title of Charaka Samhita. There is one story also in the Puranas, that Dhanvantri, with a pot of nectar on his head emerged from the ocean in the process of churning by the gods and demons.

2. The main treatises of Ayurveda

Ayurveda and some of them are enriched with all the branches of this science. But six scriptures are most honoured by the students of Ayurveda. These are classified into two groups—Brihattrayi and Laghutrayi. The period of these books is extended from 2nd century B. C. to 16th century A. D.

Brihattrayi includes three scriptures—Charaka Samhita, Sushruta Samhita and Ashtangahridaya and Laghutrayi includes three books also—Madhavanidana. Sharngadhara Samhita and and Bhavaprakasha. A brief introduction of these books will be useful.

(a) Charaka Samhita

in three stages, First, Agnivesha composed it with the title of

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Agnivesha Samhita. He was a disciple of Atreya, He collected the teachings of his teacher. After some time, in the 2nd century B. C. Charaka edited it with some modifications and additions up to 13th chapter of Chikitsasthana In the 4th century A.D., in Gupta period, Dridhabala completed the edition and gave it the present form. It now became famous with the title of Charaka Samhita.

Charaka Samhita has eight sections and 120 chapters. These sections are—Sutrasthana, Nidanasthana, Vimanasthana, Sharirasthana, Indriyasthana, Chikitasthana, Kalpasthana and Siddhisthana. All the branches of Ayurveda have been described in this samhita.

(b) Sushruta Samhita

Two sects of Ayurved are well known—Atreya sect and Divodasa Dnanvantari sect. The main treatise of Atreya sect is Charaka Samhita and of Dhanvantari sect is Shushrut Samhita. Sushruta Samhita was composed in three stages. Sushruta Old (वृद्ध सुश्रृत) was a learned disciple of Dhanvantari. He wrote a book entitled Sushruta Tantra. After some time Sushruta 2nd, in 2nd centuryA.D. edited it and added detailed descriptions of various branches of Ayurveda. In 5th century A. D. Nagarjuna, the famous alchemist, added Uttaratantra. But it was not enough. There remained some errors and ommissions. In 10th century A. D. Acharya Chandrata corrected and edited the text. Now this samhita came in its present form.

Sushruta Samhita has six sections—Sutrasthana, Nidanasthana, Sharirasthana, Calpasthana and Uttaratantra. The main part of this Samhita, first five sections have 120 chapters and contain various topics of Ayurveda. Uttaratantra, written by Nagarjuna, has 66 chapters. The main topics of these sectionsare—Kaumarabhritya, Shalakya, Bhutavidya and Mental diseases.

(c) Ashtangahridaya

Ashtangahridaya was written in 7th century A. D. by Vagbhata. He is known as one of the nine jewels of Vikrama-

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ditya. He collected the subject matter of Ayurveda scattered in different books of his time and constructed a new building, known as Ashtangahridaya The author claims that the composition of his writings is neither ultrabrief nor ultraextensive. The collection of the subject matter has been properly coordinated in his book. It was taken mainly from Charaka Samhita and Sushruta Samhita. The eight branches, like the heart of Ayurveda have been properly dealt with, so this book became famous by title Ashtangahridaya.

Ashtangahridaya is divided into six sections—Sutrasthana, Sharirasthana, Nidanasthana, Chikitsasthana, Kalpasthana and Uttarasthana. The author has properly described all the eightbranches of Ayurved. The method of his description and medium size of the book established an honourable place and popularity for it in Ayurveda world.

(d) Madhavanidana

Madhavanidana was composed by Madhavakara in 7th century A. D. The real title of the book is Rogavinishchaya. But it became famous by the name of its author. The subject matter of this book is limite only to the diagnosis and prognosis of the diseases. It was mainly collected from the old texts The author has described nearly all the diseases connected with Shalya, shalalya, Kayachikitsa, Balaroga. Prasuti and Striroga, Visha etc.

(e) Sharngadhara Samhita

Sharngadhara Samhita was written by Sharngadhara in 13th century A. D. This work is famous for its various medicinal preparations, useful in the treatment of diseases. It includes all the scientific progress up to its time regarding the medical science. The author has also described the different ways of the eight branches of Ayurveda, with the methods of prepararing the different Yogas. For the first time, some herbal preparations like opium, akarakara and cannabis indica have been described by the author. The examination of pulse was also discussed for the first time in the history of Ayurveda.

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(f) Bhavaprakasha

Bhavaprakasha was written by Bhavamishra in 16th century A.D. He included all the scientific progress up to his time in this book Bhavaprakasha has a big volume and includes all the principles and theories of Ayurveda with the description of some new diseases as syphilis (फिरंग रोग), Small pox (मयूरिका) and diabetes incipidus (मूत्रातिसार) with their treatment.

3. Expansion of Ayurveda outside India

In old times, the medical science of India, Ayurveda travelled in foreign countries with Indian culture. Nearly all the civilized countries, Misra, other Arab cuontries, Mesopotamia, China, Tibbet, Burma, Iran, Nepal, South-eastern countries wereb enifitted by this system of Ayurveda. From the Caves of Mangolia, several Ayurvedika manuscripts, known as Bower manuscripts have been found The Arab rulers invited the Indian physicians and the main treatises of Ayurveda were translated in Arabic languages. From Arab countries this science travelled to Europe. The tridosha theory (विदोष सिद्धान्त) was accepted by Yunani and Allopathic system of medical science in a modified way with four elements Vata, Pitta, Rakta and Cougha. It is evident from the history that Indian doctors went to Greece and medical students of this country used to come to India to learn Ayurveda. Indian scientists accompanied Alexender, when he left Indian continent. The Greek scientists, developed their medical science on the basis of Ayurveda.

4. The meaning of Ayurveda

The word Ayurveda is a combination of two words-Ayuh and Veda. The conjunctions of body, organs (actions and senses) mind and soul is called Ayuh. The body is made of five elements sky, air, fire, water and earth. There are five organs of senses-eye, ear, nose, skin and tounge, five organs of action-hand, leg, voice, anus and sexual organs. The mind is bilateral. It is the director of all the organs of action and senses. It is the executive authority of the knowledge and action. The soul is the ultimate master and authority of all these elements. The cunjunctions of all these elements is called ayuh.

The word veda means knowledge, which may give us the knowledge of Ayuh, or may provide us the ways of increasing Ayuh is called Ayurveda. The ancient sages realised the meaning of these words and called this medical science as Ayurveda.

5. Main principles of Ayurveda

Ancient sages ascertained some basic principles for the development of Ayurveda. In brief we may write them as under:-

- (a) Five primary elements (पंचमहाभूत)
- (b) Three humours (तीन दोष)
- (c) Taste (रस), Property (गुण), Potency (वीयं), Digestion (विपाक) and Efficacy (प्रभाव)
- (c) Seven essential ingredients of the body (सप्त वातु
- (d) Temperament of the humours (সম্ভারি)

The breif description of these principles is as below:-

(a) Jive primary elements (पंच महाभूत)

The animal body and this material world is made of five primary elements—sky (প্ৰাকাষ), air (বাযু), fire (প্ৰাণ , water (जन), and earth (দুখিৰী). These elements remain in a definite proportion in our bodies. As long as this proportion remains justified, the body remains healthy. But when the proportion of these elements become disturbed, i.e. any one of the element becomes cecreased or increased, the body become diseased. The treatment of illness is to correct the proportion of disturbed elements.

(b) Three numours (त्रिदोष)

Though the nature is a conjunction of five primary elements, the earth is too bulky and the sky is too minute. Therefore these two elements are not so effective in the body. Air, fire and water are more effective. Air, sun-fire and water of the outer wold are representatives of these humours-Vata-Pitta-Cougha (बात-पित-क्र) in the body. To receive the external substances, digestion, transformation of the digested food into essential ingredients and absorption are the function of Pitta. The processes of actions, collection and fixation of essential ingredients are performed by cougha, As longas these humours remain in equitable proportion (समदोष), the body remains healthy and active. But as soon as the

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on 1e equality of the proportion of these humours is disturbed, diseases may appear. Therefore the treatment of the diseases lies in the equalisation of vata, Pitta and cougha.

(e) Taste, property, po'ency, digestion and efficacy

Every substance of the outer world, accepted and received by the body has its own special properties and effects in its own way. It nourishes the body and keeps it healthy. These properties have been divided into five catagories-taste, property, potency, degestion and efficacy.

(i) Taste (स)

Though the word rasa (रस) gives numerous meanings in sanskrit literature, we take here only one meaning, i. e. taste, which is felt by the tounge. The taste is of six kinds—sweet, sour, saltish, bitter, pungent and astrigent ामधुर अमल-लवण-कट् तिकत-कषाय). The composition of these is based on five primary elements.

(1) Sweet-The sweet taste is composed of earth and water. Milk, juices of sweet fruits, derivatives of cane juices, grapes etc are of sweet taste.

(2) Sour-The sour taste is composed of earth and fire, Lemon, tamarind, kamarakha etc are of sour taste.

(3) Saltish-The saltish taste is composed of fire and rent kinds of salts, mineral salt, sea salt, lake salt and black salt are of salty taste.

(4) Pungent-The pungent taste is composed of air and sky. Chillies pepper etc. are of pungent taste.

(5)-Bitter-The bitter taste is composed of fire and air. The bitter gouard, neem, chiraita etc. are of bitter taste.

(6) Astringent-The astringent taste is composed of air and earth.

Emblic myrobalan, yellow myrobalan etc. are of astringent taste.

The tastes are the derivatives of five primary elements and in this way effect the three humours in the body. So they may be used accordingly in the treatment of the disease.

(ii) Property (गुण)

The characteristics, resting in a substance are called proper-

ties. Chakrapani has classified these properties into three groups. distinguishing properties, generic properties and self properties.

(1) Distinguishing properties (वैशेषिक गुण)

These are five in number-sound, touch, vision, taste and smell;

(2) Generic properties (सामान्य गुण)

These properties may be divided into two kinds-heavy (গুছ আহি) etc. and proximity (परतव आदि) etc.

Heavy etc. properties are twenty in number-heavy, light warmth, cold, oily, harsh, slow, sharp, steady, moving, soft, hard, clear, lubricus, smooth, rough, huge, minute, compact and liquid.

Proximity etc. properties are ten in number-proximity, posteriority, junction, enumeration, combination, partition, separateness, altercation, refinement and repetition.

(3) Self properties (आत्मगण)

These properties are six in number-Desire, hostility, distress, pleasure, effort and intelligence.

A physician should examine the properties of the medicine end prescribe it to the patient accordingly.

(iii) Potency (बीर्य)

The special power of a substance is called the potency. The substance received by the body does its work in the body of patient in the relation to its potency.

are is composed of air and sky. Out-The potency of a substance may be of two kinds-hot (क्राण) and cold. (शोत) Charka has described the views of some scholars that the potency is of eight kinds-slow, sharp, heavy, light, oily, harsh, hot and cold. But the first six kinds come under gory of property. Therefore the potency is certainly of two kinds hot and cold. The certainly of two kinds certainly of two kinds. hot and cold. The taste and digestion of the substance certainly effect the potency. It my be explained as below-

- (1) The potency of a substance may be cold, if the taste and
 - digestion of that susbtance are sweet (2) The potency of a substance may be hot, if the taste and dig-
 - estion of that substance is sour. (3) The potency of a substance may be hot, if the taste and digestion of the digestion of that substance is bitter.

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(iv) Digestion (विपाक)

With the entry of the food substance in the body, it comes in to contact with the di es ive fire of the stomach (Digestive fluids) Now the digestive action of the abdonimal cavity begins and the food is digested After the digestion of the food, the food is altered into first essential ingredinent (धातु) absorbable in the blood and the residue is separated. The process is called digestion (विपाक) This process proceeds into two stages—process of digestion continued (अवस्थापक) and process of digestion completed. (निष्ठापाक)।

As long as the process of digestion is in continuation it is called Avasthapak (मवस्थापक). This process of digestion remains continued in the stomach, duodenum and intestines. After the completion of the process of digestion, the food is altered in to first essential ingredient (रस), which becomes the integral part of the body. The residue is separated, which is excreted out of the body through excretary organs.

Digestion (विपाक) is of three kinds-sweet (मध्र), sour (अम्ल) and bitter (कट).

The digestion of sweet and saltish taste is sweet, of sour taste is sour and of bitter, pungent and astringent taste is bitter. The sweet digestion increases cougha, the sour digestion increases pitta and bitter digestion increaces vata.

(v) Efficacy (प्रभाव)

In addition to taste, property, potency and digestion, every substance has its own capacity of working. It is called efficacy (प्रमाव). The efficacy has the strongest working capacity in the substance. The efficacy of the substance, surpassing the effects of taste, property, potency and digestion, shows its own effectivity. The reasoning of effects of taste, property, potency and digestion may be explained as to the ancient Ayurveda. But the cause and effects relating to the efficacy of the substance can not be explained and are inconceivable and unimaginable.

(d) Seven essential ingredients of the body (सप्त धात्)

According to ancient Ayurveda, the body is composed of three

elements-humours (दोष) essential ingredients (धातु) and, excements (मल). According to Sushruta, these are the foundations of the body (दोष धातुमलमूलं हि शरीरम्- सुश्रुतसंहिना)

The essential ingredients of the body are called dhatu. These are seven in number-primary fluid ($\overline{\tau}$ H), blood ($\overline{\tau}$ H), muscular tissue ($\overline{\tau}$ HH), fat ($\overline{\tau}$ HT), bone ($\overline{\tau}$ HT), bone marrow $\overline{\tau}$ HT) and semen virile $\overline{\tau}$ HT). These are the basic constituents of the body. The former one produces the latter one. Thus the fluid is transformed in to blood the blood is transformed into muscle, the muscle is transformed into fat, the fat is transformed into bone, the bone is transformed into bone marrow and the bone marrow is transformed into semen virile. This may be described as under.

(i) Primary fluid (天田)

The food having six tastes, enters the stomach and is digested gradually by the juices of the stomach, duodenum and small intestine and is transformed into primary fluids. The excrements are separated and excreted out of the body. The primary fluid is absorbed in the body by means of various ducts and vessels and travels in the form of lymph. It may take the form of blood and nourishes the various organs of the body. All the organs get their nourishment through blood.

(ii) Blood (रक्त)

By the process of digestion the colouring (रंजक) pitta transforms the primary fluid in to blood. The blood producing cells receive this fluid and give it the form of blood. The blood is the base of life According to modern science, it forms the 5% weight of body. All the organs get there nourishment through blood.

(iii) Muscular tissue (मांस).

Through various processes the blood nourishes the body of gans and produces muscular tissue. This tissue strengthens body and gives it a regular shape. It composes about 41 per cent weight of the body. The essential substances for nourishment and strength are always present in the muscular tissue,

(iv) Fat (मेदस).

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The muscular tissue produces and nourishes the fat. It is the oily part of our muscle and increases the body weight. It maintains the perspiration, lubrication, softnees and firmnees of the body. It is collected In the different parts of the body and imparts heavyness. In conditions of fasts; the fat provides nourishment to the body.

(v) Bone (अस्य).

According to Ayurvedic concept the bony tissue is produced by fat. With the support of the skeleton, the body remains strenghened, erect and stable. The muscles remain fixed with the bones by the aid of tendons. The bones cover the vital parts and protect them from the external blows and attacks. The weekening of bones deforms the shape of the body and it becomes unbalanced.

(vi) Bone-marrow (मज्जा)

The bones are the main factors in the production and nourishment of bone marrow. It is collected in the hollow parts, in the cavities and porous portions of the bones. Bone marrow is of two kinds-yellow and red. Yellow bone marrow collects in the tube like cavities of long bones. The red one takes its place in the porous parts of flat bones. The modern science tells us that the bone marrow is an important source of formation of blood cells and is important in maintaining immunity,

(vii) Semen virile (明本).

The semen is produced by bone marrow. In fact this semen virile is the essence of all the essential ingredients and is the nucleus of the body strength and capacity. It transmits the emotions of patience, bravery, vigour, energy, delight etc Semen plays the most important role in making a women pregnant. When a man comes in contact of a woman, the semen of the man enters the uterus of the women and becomes the seed of the conception. Thus it is the basis of the pregnancy. The semen virile is the fundamental base of life.

Ancient sages of Ayurveda have also described the presence

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of Ojus. It is main cause of vitality and vigour. In very minute forms it is pervaded in every cell of the whole body. It imparts glory and lustre to a living being.

(e) Temperament of the humours (সকুরি)

The temperament plays the most important role in the development of nature and activity of human being. Sushruta says-The sperm of a man penetrates in the ovum of a woman in her uterus. At that time the temperament of humours and decided the temperament of the foetus. After the birth and in the later life, the human being remains of the same temperament. It means that the temperament of a human being is congenital and the change is very difficult. Temperament remains the same for the whole life.

The kinds of temperament

Seven kinds of temperament are possible in relation to three humours-Vata, Pitta and cougha. These are-Vatala, Pittala, Chleshmala, Vata-pittala, Vata-shleshmala, Pitta shleshmala and Vata-pittal-shleshmala.

It is the opinion of some scholars, that in relation to five primary elements, the temperament is also of five kinds—Nabhasa (sky), Vatala (air, Pittala (fire), Shleshmala (water) and Parthiva (earth). On the basis of three gunas of nature, temperament may also be divided in to three kinds—Sattvika. Rajasa and Tamasa.

6. Main branches of Ayurveda (अष्टांग)

Since ancient times, eight branches of Ayurveda are well known. It means that this science developed in to eight branches. Sushruta says-Brahma, the creator of the universe, considering the age and wisdom of the man, divided this science in to eight branches-

Shalya (surgery), Shalakya (diseases of eye, ear, nose and throat), Kayachikitsa (medicinal treatment), Bhutavidya (science of ghost and divine powers), Kaumarabhritya (diseases of children), Agadar tantra-(toxicology), Rasayanatantra (science of rejuvination) and Vajikaranatantra (Science of aphrodisiacs)

(i) Shalya (णल्य)

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A foreign body entered in the body, is called shalya. Sometimes, when the shalya (disease) is not going to be cured, surgical operation becomes necessary. For this treatment four methods may be used. Surgical blunt instruments (यन्त), Surgical sharp instruments (यस्त), Corrosives (आर) and burning (अभि). The commentator of Sushruta Samhita, Dalhana says that not only an external substance is shalya, but an excrement or defect obstructing the physiological action of the body may become shalya and it should be operated out by any of the four means, this is the only way to cure the patient. A good number of surgical operations for different diseases were mentioned in old Ayurvedika texts, specially in Sushruta Samhita and Ashtangahridaya.

(ii) Shalakya (शालाक्य)

The trea ment of the diseases of the organs above chin is termed as shalakya. For this treatment stick or a rod (शलाका) was generally used. So this branch of Ayurveda was termed as shalakya. The diseases of the head, eye, ear, nose, throat and teeth come under this heading. These are mainly described in the Uttaratantra of Sushruta Samhita,

(iii) Kaya-Chikitsa (कायचिकित्सा)

This branch of Ayurveda is the most important.

The medical treatment of all the parts of the body comes under this heading. Kayachikitsa may be divided into two groups—

- (1 Protection of the health of healthy persons.
- (2) Treatment of the diseases of the patients.

The irregular proportions of humours (and) is a condition of disease. The regular proportion is health. So the treatment lies in keeping the body in a state of regularity of these humours. The observance of rules of daily routine, night routine, season routine, foods, recreation etc. maintain the body healthy by keeping humours in regular proportions. This is called as Swasthavritta. But when the proportions become irregular, many diseases may burst out. The treatment of these diseases may be of three kinds

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Daiva-vyapashraya (दैव-व्यपाश्रय), Yukti-vyapashraya (युक्तिव्यपाश्रय) and Sattwavajaya (सत्त्वावजय).

Daivavyapashrava treatment rests in the devotion of the gods and use of Mani-mantras (मणि-मन्त्र). If the physician first examines the temperaments, regularity of humours, strength etc. of the patient and then prescribes for the medicines, the treatment is Yuktivyapashraya. Sattwavajaya is the psycological treatment.

(iv) Bhutavidya (भूतविद्या)

Suprahuman elements were also considered as the causes of diseases. Gods, demons, ghosts, stars, manes (पित्र) etc. may be the causes of sufferings. The treatment of this type of diseases is called Bhutavidya. Many of the mental diseases come under this catagory.

(v) Kaumarobhritya (कीमारभृत्य)

Care and treatment of children comes under this heading.

The Children are divided into three catagories—

- (1) Kehirapa (क्षीरप)—Who take milk only.
- (2) Kshirannada क्षीरान्नाद) Who may take milk and cereals both.
 - (3) Annada (अनाद) Who may live on cereals.

(vi) Agadatantra (अगदतन्त्र)

The treatment of the diseases caused by poisons, is termed as Acadtantra. Poisons may be divided into two groups-animale (जंगम) and inanimate (स्थावर). Animate poisons enter the body by means of animals, as snakes, other reptiles, scorpion, insects, rabies etc. Inanimate poisons enter the body through foods, drinks, air, clothes etc. The meaning of Gada is poison or disease and the contradiction of a poison is Agada (अगद).

(vii) Rasayanatantra (रासायनतन्त्र)

The methods to increase the longivity and strength of the body, the maintenance of health and immunity were termed as Rasayana. By using these methods, we may remain or become young for a long time. Several preparations have been described

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as rasayana in old Ayurvedika texts. According to old texts, old Chyavana Rishi became young by the use of Chyavanaprasha, a famous rasayana preparation.

(viii) Bojikaranatantra (वाजीकरणतन्त्र)

To excite the sexual desire and to increase the strength of vitality is called Bajikarana. By the means of this tantra a man may enjoy fully the pleasures of youth and becomes able for the progeny. For this purpose, some chapters in old Ayurvedika texts were included. The Aupanishadika chapters of Kamasutra of Vatsyayana describe a good number of aphrodisiacs.

7. Subjects taught in Ayurveda Colleges in present time

Eight branches of Ayurveda were described by the ancient sages and according to this concept, texts were written. In the present age also, the syllabi in the Ayurveda Colleges have been prescribed from this point, but with some modifications to adjust the modern medical science and inventions. The subjects are as below—

(i) Basic Principles of Ayurveda (पदार्थ विज्ञान)

The subject is also known as Padarthavijnana (पदार्थविद्यान). The basic principles of Ayurveda as—three humours, five elementary elements, seven essential ingredients of the body, six substances, tastes, properties, potency, digestion, efficacy, excretes etc. are topics of this subject.

(ii) Anatomy (रचनाशरीर)

The Anatomy of the human body is an important subject of Ayurveda. It describes the anatomy of various limbs (अंग), minor (उपांग), bones (अस्थ), cartilages (उपास्थि), muscles (मांस), nerves (तिवका), arteries (धमनी), veins (शिरा), vital organs, viscera etc.

(iii) Physiology (क्रियाशरीर)

Though physiology is not an independent subject in Ayurveda and is a part of anatomy (रचनाशरीर) in old texts, more importance is given to it in the present time. Physiology is a main subject of the Medical Colleges. In this subject, physiological activities of the body organs are taught. Actions and performances of humours, essential ingredients and excrements come under this subject.

(iv) Materia Medica (द्रव्यगुण)

The properties of medicinal substances, especially of herbs are prescribed under this heading. These substances have been divided in to three classes—animal (जंगम), herbal (ओद्भिर) and minerals (पाधिव). The herbs are classified in relation to the parts used in the treatment, as औषध वर्ग पुष्पवर्ग, फलवर्ग, दुग्धवर्ग. etc. The student is required to learn the identification, tastes, property, potency, digestion and efficacy of the medicinal herbs.

(v) Rasa-shastra and Bhaishajyakalpana (रसशास्त्र एवं भीषज्यकल्पना)

This subject includes two topics -

- (1) Rasa-shastra.
- (2) Bhaishajya-kalpana.

In the world of Ayurveda with the subject of Rasashastra, Rasa means-mercury. The medicines prepared with the addition of mercury, are called rasa-medicines. Here Rasa includes all metals and other minerals (उपरस, महारस, धातु, उपधातु, रत्न, उपरांत आहि) oceanic products and poisons.

Preparation of all the types of medicaments come under the topic of Bhaishajya-kalpana. Various asava, arishta, churna, vati, modaka, avaleha, taila, varti, lepa, bhasma. rasa are prepared.

(vi) The science of diagnosis (निदान)

The science of diagnosis (निदान) of the diseases was deveroned as a separate subject of Ayurveda by ancient scientists. All Samhita texts have a separate section for this purpose (निदानियान). The physician first examines the patient to find out the root cause of the disease. After diagnosing the disease medicines are prescribed. There are three methods of the examination of the patients

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to observe, to touch and to put question (दर्शन-स्पर्श-प्रश्न). Rogavinishchaya of Madhavakara (माधव निदान) is a famous textbook for this subject.

(vii, Swasthavritta (स्वस्थवृत्त)

Charaka has described that there are two aims for the study of Ayurveda —

- (1) To maintain the health of a healthy person.
- (2) To treat diseases of the patients.

The first one aim comes under the heading of Swasthavritta. The subject Swasthavritta has two parts—personal and social. Personal Swasthavritta includes—observance of day, night and season routines, food, exercise, entertainments etc. Control of infectious diseases, epidemics, endemics, cleanliness of public place, construction of roads and buildings, water supply, health services etc. come under the sphere of social swasthavritta.

(viii) Toxicology and jurisprudence (अगदतन्त एवं न्यायवैद्यक)

Toxicology अगदतन्त) was a separate subject in ancient ayurveda. Jurisprudence (न्यायवैद्यक, is a modern subject and has been added in syllabus to fulfil the modern needs of the judiciary. The laws relating to medical profession come under this subject.

(ix) Midwifery and Gynaecology (प्रसुतितन्त्र एवं स्त्रीरोग)

The medical profession has given a special care to the problems and diseases of the women. Diseases of the women and problems of child bearing and delivery are taught under this heading—

- (x) Diseases of children (कौमारभृत्य)
- (xi) Kayachikitsa (कायचिकित्सा)
- (xii) Shalyatantra (शल्यतन्त्र)
- (xiii) Shalakyatantra (शालाक्यतन्त्र)

These four subjects have been discussed with in the topic of the branches of Ayurveda.

8. Scientific approach of Ayurveda

The origin and development of Ayurveda, the science of Indian medicine is based on scientific approach. It is as practical as any other modern science. The world is a creation of five primary elements. Ayurveda was developed on the basis of this concept and the basis principles of Ayurveda—five primary elements (पंच महाभूत), three humours (विदोप), tastes (रस). properties (प्जा), potency (वीर्य), digestion विपाक), efficacy (प्रभाव, seven essential ingredients (धातु), excretions (भल all are based on scientific attitude. Thousands years ago, Indian sages established the properties of substances, the treatment of diseases, the rules of maintaining health and these establishments are true in all times and places. Even today this truth may be realised. The physicians are using those methods of treatment of diseases with success.

The Ayurveda has given the definition of a healthy man as below —

समदोषः समाग्निश्च समधातुमलक्रियः। प्रसन्नात्मेन्द्रियमनाः स्थस्थ इत्यभिधीयते ॥ सुश्रुत सूत्र अ० १४॥

The person, whose humours, fires, essential ingredients, excrements and activities are in a regular proportion; whose soul, organs and mind are cheerful, he may be called a healthy person.

Charka says-

याभिः क्रियाभिजीयन्ते शरीरे धातवः समाः।
या चिकित्सा विकाराणां कर्म तद्भिषजां वरम्।।
त्यागाद् विषमहेतूनां समानां चोपसेवनात्।
विषमाः नानुबध्नन्ति जायन्ते धातवो समाः॥

चरक संहिता सूत्रस्थान १६.३६॥

The methods, which regulate the proportions of essential ingredients, are the real treatment of the diseases. The physician should use the same methods. By quitting the uneven methods and using the even methods, the unevenness does not give any pain and essential ingredients became in a regular proportion.

The rules, established by the ancient sages to keep a man



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healthy are even today true and real. Describing the treatment of

Till the digestion of the former eaten food is not completed, man should not take any other food. Otherwise the food becomes polluted and does not digest properly. This is the main cause of dysentry.

9. General welfareness of Ayurveda

The main aim of Ayurveda is to keep a man healthy and to eradicate diseases, so that he may perform his religious duties. Only a healthy and active person is able to do this. The life is of a constant action and motion. The aim of Ayurveda is to keep this action and motion constant. Only a healthy man may remain active. So, achievement of a physician is only in keeping the mankind healthy and eradicate the diseases.

Ancient sages had established four aims of human life-

- (1) Performance of duties. (धर्म)
 - (2) Earning of money (अर्थ)
- (3) To enjoy life (काम). ार्र के बोब कर के बेबल के किया किया किया है।
- (4) Salvation (मोक्ष). nembers to de de la particular de la company de

A sick man is unable to fulfil these performances. So, it is the duty of a physician to keep the health of a man and to relieve him from the pains of the diseases. Charaka says—

धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम् । रोगास्तस्यापहतरिः श्रेयसो जीवितस्य च ।। चरक सूत्र॰

Health is the root of duty, money, joy and salvation. The diseases are the snatchers of them.

The aim of Ayurveda is not only to earn money and livelihood, Charak says—

न हि जीवितदानाद्धि दानमन्यद् विशिष्यते।

The saving on one's life is the most sacred and no other

devotion surpasses it. Ayurveda is helpful in the attainment of duty, money, joy and salvation and thus benevolent in heaven and earth. Charaka says—

तस्यायुषः पुण्यतमो वेदो वेदविदां मतः। वक्ष्यते यन्मनुष्याणां लोक्योरुभयोरपि॥

The experts of Vedas consider Ayurveda as the most sacred, We shall preach this Ayurveda which is beneficial in both the worlds. The teachers of Ayurveda says—

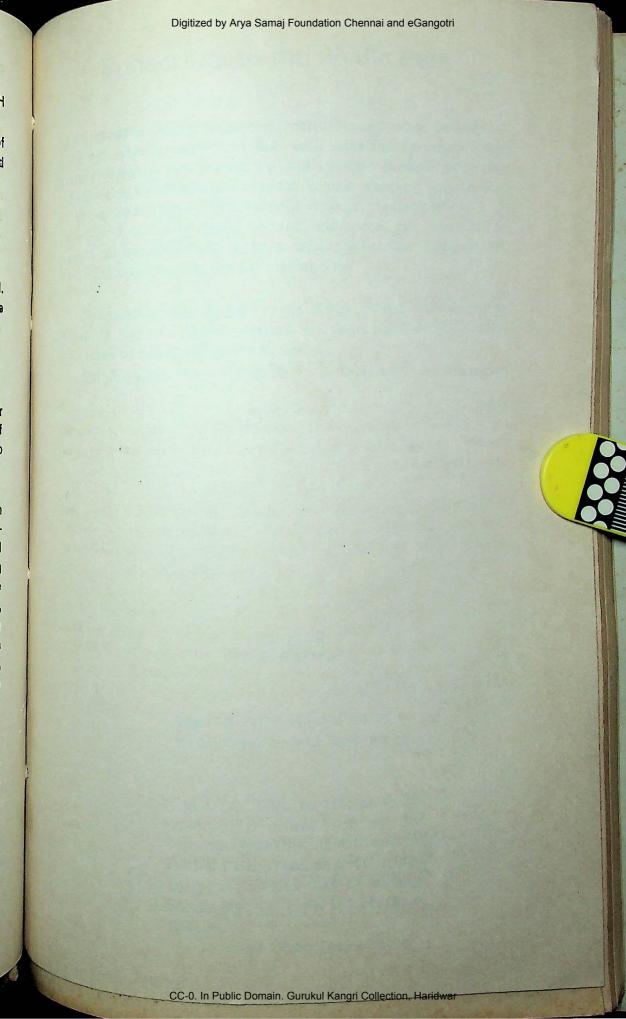
जगतः परित्राणार्थमात्मनश्च प्राणयात्रार्थम् ॥

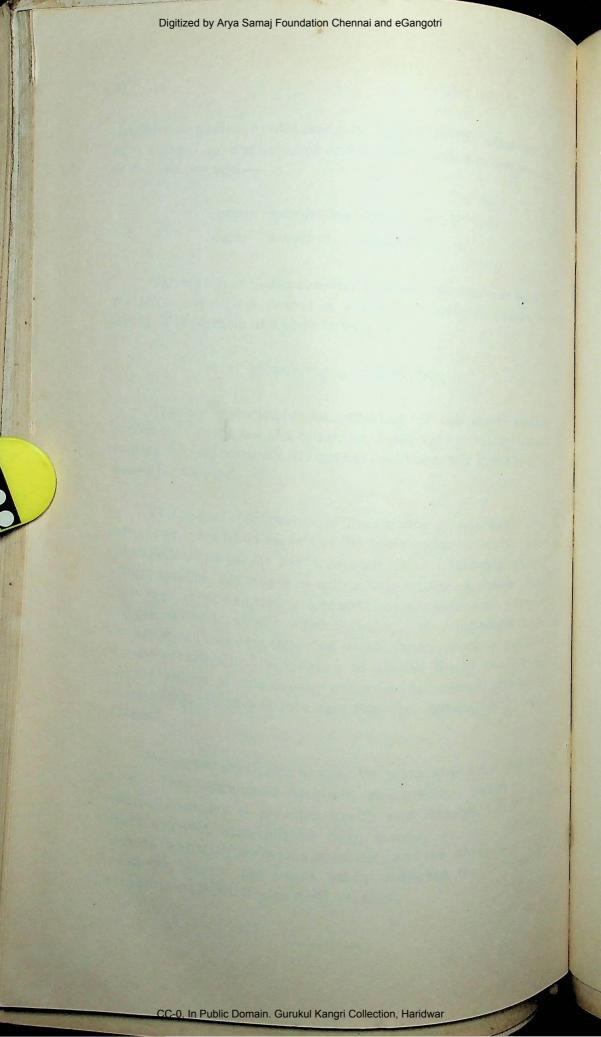
Ayurveda is studied for the protection of the world and for earning of a livelihood. If a physician is engaged in the welfare of mankind he will automatically get his livelihood. His first aim is to protect the mankind.

This special characteristic of the science of Ayurveda, even today flows in the blood-vessels of the Indian people. A poor moneyless patient may get the best treatment in a charitable hospital without spending any money or with a little money. A patient lying on a road may be carried to a hospital by any kind person and he may get the best treatment without money. In comparison to it, the treatment in western countries is so costly, that a common man can not afford it. The citizens of United States of America and the visitors to this country are bound for medical insurance, otherwise they will have to face hard financial difficulties in case of illness.

The ancient physicians had put too much stress on medical ethics. They established Ayurveda as a precious means for the welfare of humanity. It provides health and donates life to the patient and thus accomplishes duty, money, joy and salvation. Ayurveda is certainly the most sacred duty and the physician, who studies this science and makes easily available the benefits of treatment to mankind, is also most blessed.

the saving on one's life is the most sacred and no other





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-Editor

PRAYER TO SARASWATI

ब्रह्मस्वरूपा परमा ज्योतिरूपा सनातनी। सर्वविद्याधिदेवी या तस्मै वाण्यै नमः॥

O Mother, Thou art the personification of Brahman, Thou art the Supreme Spirit, the Light Divine, the Eternal Being, Thou art the Presiding Deity of all branches of learning. Salutations to Thee, O Goddess of Speech.

-Saraswati Stotra (Yajnavalkya)

Gayatri Mantra

भोरम् भूभुं वः स्वः । तत्सिवतुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥

O Lord! O Personification of True Existence, Intelligence and Bliss! Everlasting, Holy, All-wise, Immortal. Thou art Upborn, without any symbolical distinction and organization, Omniscient,. Sustainer and Ruler of the Universe, Greator of all, Eternal, Protector and Preserver of the Universe, O All-pervading Spirit! O Ocean of Mercy! Thou art the Life of the Creation, Thou art an All-blissful Being, the very Contemplation of Whom wipes off all our pains and sorrows, Thou art the Sustainer of the Universe, Father of all, may we contemplate Thy holy adorable nature so that Thou mayest guide our understanding. Thou art our God, who alone art to be adored and worshipped. There is none besides Thee, who is equal to Thee or above Thee. Thou also art our Father, Ruler and Judge. Thou alone bestoweth Intelligence.

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"प्रा नो भद्रा कृत्वो यन्तु विश्वतः" "Let noble thoughts come to us from every side"

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Edited by

Late R. L. Varshney, M.A., Ph.D., P.G.C.T.E., D.T.E. Narayan Sharmah

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is dedicated to the memory of
Dr. R. L. Warshney

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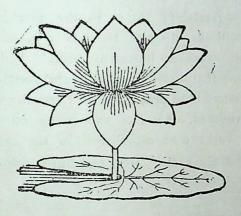
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Death, be not proud, though some have called thee Mighty and dreadful, for thou art not so:

One short sleep past, we wake eternally,

And Death shall be no more; Death, thou shall die!

(From "Holy Sonnet" of John Donne)

Editorial

The need and the search for Peace was never so keen as it is Now. But Peace is an internal state of Consciousness while, humanity has been searching for it in the external circumstances resorting even to violence in order to impose peace. However, if the leaders and the opinion makers looked to India's Vedic wisdom, they would come to know that disorder, violence and conflicts in the external world are only a materialized projection of humanity's internal mental state. Wars and violence, are in fact ever-going on in the minds of men and peace, if sought to be established in the external conditions has yet first to be restored in the real but invisible battlefield—the human mind.

The Vedic wisdom is true and Truth alone triumphs, Already we are witnessing a slow but sure and unmistakable growth of receptivity to ethical and spiritual values in the world. This subjective approach is the very essence of the Vedic way of life. Going a step further. Vedantic thought adopts the stancthat there is no one and nothing else except one's own Self pervading everywhere. Burdening our shoulders with the whole responsibility, Vedanta says that the outer world cannot be improved unless we ourselves undergo some essential improvements in our minds and our states of Consciousness which essentially constitute our character and determine our points of view and values.

As it ever was, the Vedic wisdom is still and will ever be the most dependable guide to a wise conduct of the human struggle for a peaceful and loving existence. The more the number of individuals and nations who imbibe India's Vedic Thought, the more peace and the more love we can expect in the world's external conditions.

-Narayan Sharmah

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The Bhagavad Gita in North Eastern Languages

—Swami Bangovinda Parampathi*

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Of the world scriptures, the Gita and the Bible have been translated almost in all languages. The missionaries in order to spread Christianity to the farthest corner of the globe translated the Bible even in lesser known patiois and made it popular among the converts. The Gita has been popular among all the followers of different religions that are now extant because of its non-sectorian nature. It has not addressed its teachings to a particular faith but to the humanity in distress at large. It dealt with mankind's spiritual crisis at the time of its needs. Arjuna represents that man in crisis. Apart from its spiritual values, these two Holy writs have attracted many literary giants of both the heimispheres. The great literary critic T.S. Eliot was inspired by the Bhagavadgita, and in many of his writings, wisdom of the Gita as well as of the Bible has been reflected. In one of the verses of the 'Four Quartets' one is reminded of Gita teaching when he wrote:

Time present and time past
Are both perhaps present in the future
If all time is eternally present.

Akshaya kalah; X. 33). Not only Eliot but also many writers of world

^{*} Viraj, Dr. Basu Road, Dibrugarh, (Assam))-7580 01

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THE VEDIC PATH

fame looked to the Gita for guidance and spiritual rejuvenation. Why has the Gita been so popular through the ages? the answer can be found in the words of Aldous Huxley when he observes:

The Gita is one of the clearest and most comprehensive summaries of Perennial Philosophy ever to have been its enduring value is not only for Indians but for mankind.1

The Gita is a dialogue between the aspiring soul and teacher, it gives guidance how to attain sumum bonum of human life, liberation from the cycle of birth and death (brhamavidya) the knowledge from the divine (Uphanishad) and how to attain that state through control of mind and spiritual exercises (Yogasastra). In our land the Gita stands supreme. Every school of philosophy interpreted the Gita according to their own understanding and on the basis of it they delineated their philosophical point of view. Sankaracharya (700 A.D.) who is one of the foremost commentators (bhasyakar) of the Gita has summarised the Gita in the following words.

In short the benefit derived from the Gita is attainment of the highest goal (final release) resulting the termination of all worldly longings with their root cause. This is achieved by observances of Dharma which consists of unflinching devotion to the knowledge of the self, preceded by the renunciation of the fruits of all actions (Karma)2. Hence, the Gita' influence is so enduring and penetrating that everyone who reads it finds peace of mind, tranquillity and food for contemplation.

II

The Gita has been translated and interpreted in all the Indian languages. From ancient times to our age, various translations and interpretations are pretations are coming out every year adding to the vast Gita literature that are already in existence. In this paper we propose to discuss the translations of the Circusterial translations of the Circuste translations of the Gita in North Eastern langueges We have several translations of the Gita in Assamese languages, and also in the tribal languages of seven states that skirt Assam and now is better known as Seve Sisters. as Seve Sisters. Assamese translations can be divided into two parts: ancient and modern.

THE BHAGAVAD GITA....

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The Hindu tradition was very much there in Assam from the ancient times even from the hoary past. There was some sort of religious anamoly in Assam during the 12th and 13th centuries due to its adherence to the outward notion of Tantra. People forgot the true meaning of Tantrik cult. Sankardev came and through his reformation movemen a new direction to the religious thinking had been given to the people of Assam. The references of Assam are found in Epics and Puranas and the legend linked Assam with Lord Krishna. It may be mentioned here that Sanskritization started in Assam very long ago. The translation of Sanskrit works in Assamese started earlier than the 10th century. We have reference of Assame in Allahabad inscription of Samudra Gupta (C AD 335-80). The confusion about the spread of Hindu culture here was created due to misinterpactation of Aryan influence. We always felt that Arya was racial word. But scholars have proved that it is not a racial expression but a cultural and linguistic one. A tribal can be an Aryan if he fulfils all norms and ideals of the Aryans. We do not like to enter into the detail discussion of the problem but suffice it to say that present researches have unmistakably shown that our notion about the Aryan as held by us so long is not based on rational ground. The influence of the Gita over the people of North East has been there since ancient times and they too look to it it for spiritual sustenance. Thus, it is but natural that we have a tradition of Sanskrit culture here and it helped to shape the spiritual life of this region.

In his Kirtan Ghosa Sankardev has said that Scriptures have come from Varanasi and by discussing them he has delineated his philosophy in a language understandable to local people.

Asila sastra Varansi Hante, Tahanka cai nibandila pada.

(Kirtan: Namaparadha)

Sankardev (1449-1568) started spreading the wisdom as contained in the Gita, Bhagavata etc. from the early phase of his missionary life. There is story though apocryphal that Sankardev got the Gita while he was fleeing from Tembuani as some tribes (Kachri) from across the border started running over Assam. He was crossing Brahmaputra by swimming when he found a book was floating which he picked up and found the same to be the Gita. Daityari Thaknt has graphically described it.3 In the same biography (charit) we find

THE VEDIC PATH

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Sankardev used to attend Gita discourses by one learned Brahmin Vyaskalal. They gathered on the bank of Brahmaputra and the discourses continued for days together.

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We have another story relating to Sankardev's profound and deep study of the Gita. It also reveals another side of the then prevailing condition of Assamese society. In Katha Guru Charita we read a maid servent Chandari Dasi by name was serving Sankardev. She came from so called low caste family. One day a learned Brahmin in order to test Sankardev's knowledge of the Gita approached him but he was not there at that time. Asked by Chandari what was his purpose to visit him, he told that he wanted to solve a problem of the Gita to which she similingly replied:

Sune bale Bhagavanta prasade milay Krishna kripa teve, guchay sansarvandhan Ehimaney Gita nirnay,

Listen to me through the grace of Krishana, the mudane bondage goes away and one gets salvation, this is what Gita has said.⁵

This is apparently summarisation of Sridhar Swami's concluding sloka at the end of his commentary. This story shows even the people of low caste had Profound knowledge of the Gita and other scriptures at that time.

life. These instances show definitive influenes of the Gita in Assamese

Sankardeve has not translated the Gita in Assamese but quoted the appropriate verses relating to devotion in his Bhakti Ratnakar. His prime disciple Madhavdev (1489-1596) has translated many of the Gita verses in the Namghosa, which may be called the compendium of Hindu scriptures. He has translated twenty one verses of the Gita culling them from different chapters. Madhavdev's translation of those verses can be taken as one of the best translations in sweet Assamese language. Through his translation he could convey the beauties of the original verse. We quote a few of his translations in original so that readers may feel the beauties of his rendering.

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Madhave kahanta Arjunat, suna ito paramartha tattva bhakatese mor mahima jane niseshe,

Tattyarupe sakhi jani mok tariba durghor sok antikale gaiya amate hobe prabesh (618)

Motese kewale diya chit, mot matra pran arpinit anyo anye mili mokese bodh karabe mok matra sarbakhane param santosh ibhi mane ananda sagara maji rahi prembhave. (618)

Besides the Bhagavat Gita he has also translated verses from other Gitas viz-Pandavgita and Yamagita.

But the full translation of the Giti came in later ages. Bhattadev (16th century), Govinda Mishra (17th century), Ratnakar Mishra (17th Century), & Parasuram Das translated the Gita in prose and verses respectively. We don't have definitive information about Ratnekar Mishra who wrote Gita Kirtan. And his translation is not only literary translation but elucidation of the Philosophy of the Gita.

Pandit Hemchandra Goswami (1872-1928) one of the foremost literary figures of Assam in his introduction to Bhattadev's Katha Gita opined that Ratnakardev (Mishra) was the first to translate the Gita in Assamese language. He set to the tunes to his lyrical translation of the Gita.6

Bhattadev's translation in prose is superb. He followed the gloss of Sridhara and translated it in full. He followed Sridhara more than the original verse—hence it became interpretative translation. Introducing his translation he said:

Through the grace of Srikishna I have read and discussed the commentaries of Sridhar, Sankara Damodara and Bhaskara, yet I would follow Sridhar because his interpretation is based on devotion.

Damodara as referred by Bhattadev according to some Assamese Scholars was a great Assamese Sanskritist who wrote a commentary on the Gita. The special characteristics of Bhattadev was his style of prose which was something unique in that age. Prose writing was not developed in our country at that time and it is claimed that Bhattdev's prose translation was trend setter of Indian prose writing. Tagore

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commended it handsomely, Acharya P. C. Roy, a noted savant observed:

Indeed prose Gita of Bhattadev composed in the sixteenth century is unique in its kind. It is a priceless treasure. Assamese prose literature developed to a stage in the far distant sixteenth century which no other literature of the world reached except the writings of Hooker and Latimar in England.

As has been observed carlier, Bhattadev's translation was interpretative since he felt that even those who had no knowledge of Sanskrit could easily follow the true spirit of its philosophy. We quote his translation just to show how he drove his main points.

Everyone cannot attain knowledge without practice, hence by doing respective duty, one should be reverent to Guru and be attentive to him and control the senses then one can attain knowledge and through knowledge he gets final liberation.

Gita IV, 40

Sakalaloke pratham jaan abhyasibe na pere, karmayag kario guru upadesat sradha kariba, tat ekanista haiba. Niyatedriya haiba tebe jnanak anayase paiba janan paya alpaakalete moksha labhiba.

Indeed one can readily agree with Dr B. K. Barua when he observes:

Anyane who has read Katha Bhagavata and Kathagita can without demur say that the author has succeded in making his work intelligicle to common people.8

At the instance of King Naranayan of Koch Bihar and inspired by Sri Sankardev, Rama Saraswati (1540-1585) translated the Mahabharata in parts along with other poets. In translating Mahabharata he has translated a few verses of the Gita specially Chaps 1, 2, 3 & 4, but he summarised the whole of eleven chapters and followed the original faithfully. He also gave stress on the importance of devotional treed He also observed that one has to depend one's own mode (guna). He summarised the Gita in the following words:

Bhaktese pradhau jar bhakata janar yudha vine nahi gati jana kahatriyar THE BHAGAVAD GITA....

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sannysair gati brhmalak avadhan yudhayajna bine khtriyar nahi an jnani sakalar jnan maksha samudaya inaniyo nuhika tumi samar binai.⁹

Of these translations Govinda Mishra s translation of the Gita known as Krishna Gita is very popular. It is read in every Assamese home and at Namghar. Like Bagavata Krishna Gita is placed on the sacred padastal in Namghar specially in Sat Sanghi Satra. Govinda Mishra's rendering in verse is very easily understandable and when read it aloud impresses its listener like those of Sanskrit verse. He was a great scholar and discussed all the extant commentaries of his time before he translated the Gita He observed:

How one can gauge Lord's saying without the aid of the Master. So I have discussed all the commentaries written by Sankara, Bhaskara, Hanumanta, Anandagiri and Subodhini of Sridhara. After studying them I venture to translate it according to my own understanding and knowledge.

iswar mukhar yata vedabakya, janibak pare kone, sankari bhaskari matak alochi tika cai Hanumanta, anandagirir subodhinitik tika chariro jinasi tattiva charitika cai jimane bujilo mati anusare lailo

(Mangalcharan, vs. 16-17)

Govinda Mishra through his translation tried to convey the inner meaning of the Gita without being literal. His translation too is interpretative The language is very lucid and sweet and very much intelligible to comomn reader and to those who have no knowledge of the philosophy of the Gita. We have another old translation of the Gita done by one Parasuram Das after the pattern of Sankardev's Gunamala known as Gita Guna Mala. He has summarised Govinda Mishra's Krishna Gita, so that one can commit it to memory and recite it.

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Ghosa: Krishn hari ram moi karo pranam
Pada: namonarayana bhakata tarana
tomar carana pasilo sarana
Gita smudrar jito sarodhar
krishna umkhar sunio uttar
dhritarastra rai sanjak paya
anek visaya puchilanta jaya

He has not translated the Gita as such but explained the merit of devotion to Krishna. Thus these old translations were meant and addressed to the common folk so that they may follow ancient wisdom with ease.

Following the ancient tradition Sri Umakanta Goswami of Muktarpur Satra. Kamrup rendered the Gita as Gita Sangita in the forms of songs set to various ragas and talas of Bargit which was published in the year 1962. In all there are two hundred and one songs. The author mentioned the original Gita verse on which each of the song was based.

III

Coming to the contemporary times two of the Assamese translations stand out as the best of the twenty three Assamese translations of the Gita, the author could so far lay hand on. They are of Padmanath Gohain Barua (1871-1947) and of Dr. Radhanath Phukan. Vidya vachaspati, Gohain Barua's prose translation-Gitasara is so lucid and sweet that it immediately touches one's heart. He has not followed the chapters of the Gita strictly but spread it over in twenty one chapters. why he undertook the translations he explained in the preface by saying that during his life time, he suffered many bereaver ments and he found peace of mind and consolation by studying the Gita. Hence his translation, and by so doing he derived profound peace. He appended copious explanatory notes to difficult words. He closely followed the followed the Giaratha Sanjivani of Swami Krishnanada Saraswali-a 19th century saint reformer of Bengal. His translation of the wrote included in his life of Srikrishna (Srikrishna Charit) which he wrote in early 19th century in early 19th century. Radhanath Phukan (1875-1964) the well known scholar and philosoph scholar and philosopher of Assam has not only translated the Gita but explained philosopher of Assam has not only translated the marged them explained philosophical implication of every verse and compared them with findings of mail with findings of modern science specially in the field of physics. He

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undertook the translation of the Gita at the ripe old age of 80. Why did he undertake such anarduous task of translating the Gita, he explained in his introduction:

"The Gita is one of the best books in the world. It has been translated in every civilised languages. Scholars all over the world appreciated its philosophical approach About 450 years back the Gita was translated into Assamese prose which no other provincial language can claim to do so earlier than this. Bhattadev's translation was the best and one can hardly add any more, then what is the necessity of translating the Gita anew? Since we came in contact with the western culture our mental set up and thinking underwent a complete change. We cannot understand fully the inner meaning of the book in traditional translation since they give stress on their own faith and creed. Even we do not properly understand the language of the Upanishad. We have to talk in the language of science on the line of western thinking so that modern man can grasp the meaning. This approach should not be taken amiss. We have to show its inner meaning in consonance with modern scientific discovery."

Phukan mainly depended on Sri Aurobindo and Santadas Babaji and drew freely from them yet he has maintained his own approach. The main burden of his illuminating commentary is this that the approach of both Sankha philosophy and of the Gita is the same. He said:

The cosmology of the sankhya is also of the Gita. Since this approch is very much near to the modern scientific findings, I tried to show their similarity.

His alert scholastic mind deciphered the similarity of various schools of Indian philosophy and how it epitomised in the Cita. He felt that the Gita has combined all the wisdom of our land, giving correct answer to the problem of human life. Moreover he felt:

The question which Sankhya did not answer, which even Vedanta has not clearly spelt out, that answer has been given by the Gita. That is why the Gita bas been so much appreciated and loved. And for this the Gita stands out prominently than others.

Phukan felt that the Gita has not propounded a particular way of Sadhana but combined them together. The paths of action, of devotion and of knowledge go together because the Gita has categorically said the sum total of human realisation is same. In whichever path you may

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approach it, it will be unwise to glorify one path superseding the other. The Gita has propounded the absolute resignation to the will of God and attain salvation through it. He appreciatively quoted Sri Aurobindo

For the Gita goes on to affirm emphatically that man is not the doer of the action, it is Prakriti. it is nature, it is the great force with its three modes of action that works through him. Therefore, the right to action is an idea which is valid only so long as we are in the delusion of being the doer. It must necessarily disapperar from the mind like the claim to the fruit as soon as we cease to be, to onr consciousness the doer of our works.

According to Phukan, this is acorrect approach towards the understandig of the Gita Thus he has enriched the Assamese language with such deep scholarship and it will help to undo the knot of misunderstanding on the basic approach of the Gita. Pandit Hemchandra Goswami(1872-1928) who first edited and published Battadev's Katha Gita appended a very learned introducition to it wherein he discussed the philosophy of the Gita in all its aspects. Though written briefly it could be regarded as a learned treatise on the Gita.

Swami Krishnanada Brahmachari's translation of the Gila in prose gives the complete picture of the Gita teachings. Brahmachan who has been propagating the message of the Gita all through these years in preparing his translation kept in view the common reader. He has followed Vaisnavic interpretation and interspread it with the appropri te quotation from the works of Sankar Dev and other not gone does interpretation is very easy to understand. He has the main tooch. of his appear in easiest rossible language and there lies the beauty of his approach. He has given summary of every chapter and at the end summarised the characteristic of devotee (Bhakta), Sthithaprajana (steadfast in wisdom) and of Vrigunatita (who has overcomeall the modes) and it wisdom) modes) and has shown interrelation of the three. Brahmachari's translation unmistakably shows his deep and wide study of vast Assamese vaisnabic literature.

There are quite a number of Assamese translations of the Gita. All of them cannot be discussed in details but we pick up a few to THE BHAGAVAD GITA....

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show how the respective author approached it. Pitram Nath of Nowgong translated it in lyrical verse and gave word by word meaning according to Sridhara. Devandranath Barua of guwahati made versical translation of the Gita in the line of traditional Assames Ghosa style. It can be read aloud in musical sound in religious Gathering as well as at Namghar. He has styled his translation of the Gita as Gita Bhasya or summary of Vedic religion (Vaidik dharmasara). Devendranath Bhattacharya's Gita translation deserves our notice since he has made it in simple Assamese prose bringing out central teachings in his interpretation according to Sridhar Swami.

Gopinath Bordoloi (1890-1950) erstwhile Chief Minister of Assam and a great Assamese leader during his incarceration in 1924 and earlier too studied the Gita with great earnestness. Once he felt how Gandhiji got such strength of mind to stand up against such mighty British rule and where from did he get inspiration for non-violence or Ahimsa. He wrote to Gandhiji and in reply he asked him to go through his interpretation of the Gita-Gitabod Bordoloi read it and got inspired and felt that it should be translated in his mother tongue for the benefit of Assamess reader which he did with all devotion. His translation reads like the original since he has chosen the word very defily. Bordoloi's observation is pertinent in this regard;

Gandhiji's interpretation is very easy to grasp. But his wordings are such one must be cautious, to get at the inner meaning of the word.

Sri Harinarayan Dutta Barua also translated Gandhiji's Gitabodh and published it in the year 1950. He translated it from the Bengali Version as done by Dr. Profull Chandra Ghosh.

Of the modern and recent translations Dr Mahendra Bora's translation of the Gita in verse is really a commendable work. The special characteristic of his translation is that he has made it very simple and in the language which can be understood even by an uninitiated reader. He has used more of the spoken word than the highly literary language. Hence its appeal to the common reader. The preface he wrote is highly scholastic and shows the depth of his study and insight. He has discussed the Gita from the historical and philosophical point

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of view. It appears he mainly depended on Dr Radhakrishnan's interpretation. Perhaps no other Assamese translation of recent times has discussed its historical importance in such details and with so much clarity. The notes (Rengani) which he appended is very helpful in understanding the meaning of the Gita. In that notes he has copiously quoted appropriate explanation of various commentators both ancient and modern. We have read many a time that Oppenheimer uttered a Gita verse in great amazement when he first helped to explode atombomb of the world during the experiment which later made a holocaust at Hiroshima. But we never know what actually he said at the moment of experiment. Dr. Bora traced the source and gave the reference to it. What I feel Dr. Bora's edition of the Gita will help a common and intelligent Assamese reader to understand the message of the Lord in right perspective. There are some more Assame translations of the Gita which need not required to be discussed in detail.

IV

Besides Assamese translation of the Gita which we have discussed we have a number of translations of it in North Eastern tribal languages. Mr Sibcharan Roy (1862-1952) himself a khasi first translated it in Khasi language in the year 1903 as Ka Bhagavad Gita. Perhaps it was the first translation of the Gita in the tribal language of North East. Sibcharan Roy was a worthy son of a worthy father Jeebon Roy, who also translated many of the Hindu scriptures including the Ramayana in 1900. His Khasi translation of the Gita was very popular at that time and in leter times too. His father established Ri Khasi Press, Umsolusun, Sillong to publish all these translated scriptures. Di J. B. Bhattacharya of North Eastern Hill University, Shillong writing about Jeebon Roy gave an inkling of his life mission when he wrote

Jeebom Roy (1838-1903) who hailed from Cherrapunji and was the first Khasi to join the government service and retired as Senior Extra Assistant Commissoner. He was the son of Ram Singh who had business connection with Calcutta and earned the nickname of Korkata for his proficiency in Bengali language spoken in Calcutta. This background had an impact on the making of young Jeebon Roy who had no formal education

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but could a acquire a command of English, Bengali, Sanskrit and Khasi. He studied Sanskrit classics and master pieces of Bengali literature that inspired him with an intense pride in his Khasi and Indian heritage and insight into Khasi and Hindu religions He considered Khasi as a sister religion of the Hindus and visualise a place for it in the Indian indigenous cultural heritage. 10

Sibcharan Roy who translated the Gita was the first among the Khasis to pass the Entrance Examination of Calcutta University, It may be mentioned here along with Christian Missionaries Brahmo Samaj also started Hindu Mission in Khasi Hills in 1 60 but could not survive. Although the Khasi translation of Bhagavad Gita is out of prints now for long but it left an indeliable influence among the Khasi intelligentsia. Both the sons of Jeeban Roy, Sibcharan and Haricharan were well versed in Hindu classics and in the Sanskrit language. There are several translations of the Gita in Manipuri languages. Sri S. Nilbir Shastri, a noted Sanskrit scholar and social worker of Manipur has very kindly sent me a detailed list of such translations. They are thirteen in number. Surely it shows the populaity of the Gita in that region. The first Manipuri translation of the Gita came out in 1926 which was done by one of the foremost scholars of Manipur, Pandit Atambapu Sastri. Besides free rendering he also gave word to word meaning in Manipuri (anavaya) so that common reader can grasp its meaning easily. Dr Suniti Kumar Chaterjee writing in Kirata-Jana-Kriti spoke highly of Atambapu Sastri in the following words:

A scholar and patriot like Panditraj Atambapu Sarma Vidyaranta (1889-1963) has been one of the greatest teachers and thought leaders of India, helping the integration of the Manipuri people within the Indian nation through his writings and translations and his political and journalistic as much as his religious and cultural services to the Manipur people as an Indian nation builder of the truest type. 11

The new translations of the Gita in Manikpuri languages are coming out almost every year. Pandit Shivadutta Sharma. Tarka teertha has translated the Gita with the commentary (bhasya) of Sankarachary in Manipuri and published the same in 1978. We have translation of the Gita in Tripuri by Nanda Kumar Dev Burman (1980) and in the Karbi

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(Mikir) language by Prof. Rong Bong Terang and published by Gita Mahotsav Samiti, Diphu in 1986. It carries an introduction in Assamese by Mr Samsingh Hanse, outlining the main principle of its teachings. The Gita has also been translated in Bodo language by Sri Manik Basumatari. It is still in manuscript form, awaiting publication.

Recently there is an urge among the tribals to discover their own heritage and how they can relate it to the Indian mainstream without losing their identity. No nation can remain satisfied or thrive with borrowed religion and culure--hence there is need to know more about their own culture and way of life.

We have tried to show here that in North East too, Indian tradition and culture has been an inseparable part of it from the ancient times. The religious movement that had been set in rolling by Mahapurush Sankardev had inspired not only the people of the plains but the hill people too. The undercurrent of this religious movement was felt and had influence throughout the North East. The Present day educated yong tribale people of North East will be able to find out their spiritual self by studying Indian culture as a whole. We have to encourage more of such translations of our sciptures in tribal languages so that Indian wisdom be spread amongst them.



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1. Swami Prabhavananda & Christopher Isherwood

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Gita in Sankara's Own Word

(1980 p. 14

3. Daityari Thakur :

Mahapurush Sri Sri Sankardev-

Madhavdey Charit Ed by

Sri Rajmohon Nath (1929) p.26-8

Sri Bapchandra Mahanta in his! Aitihasik Patabhumit Mahpurush Sankardev! (Jorhat 1987) opined that this story has no historical sanction. He felt Sankardev read Gita long before He must have read Gita during his studentship at Gurugriha of Mahendra Kandali (P.129). Dr. Satyendranath Sarma referred to this story in his introduction to Bhatta dev Katha Gita (Guwahati 1962) but did not shed any new light on it but only remarked that the old custom was to float old and torn holy books onto the river.

4. Daityari Thakur

Ibid p. 77-78

5. Mrs. Keshada Mahanta: Mahapurusia Sabitya-Ketaman Dish

(Jorhat 1987) p. 136-7

6. Pandit Hemchandra Goswami: Rachanavali (Jorhat 1972)

pp. 422

7. Dr. Heramba Barpujari:

Asamar Nava Jagaran

Anaasamiyar Avadan (Jorhat

1987) p. 72

8. Gauhati University:

Aspects of Assamese Literature

(1959) p. 131

9. Rama Saraswati .

Assamiya Mahabharata Vol. II

Ed by H. N. Dutta Barua p. 190-191

10. Dr. Jayanta Bhattacharya:

The Khasis

(Paper read at the Seminer on the

Tribes of North East India.

Shillong 1980

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Dr. Suniti Kr. Chatterjee: Kirata Jana Kriti (1974) p. 156 see also

Cultural Heritage his article: Adivasi Lanaguages and Literature, Cultural Heritage of India Vol. V (1978) p. 665-6

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Appendix-I

List of the Assamese translations of Bhagavad Gita (the author does not claim this list as comperehensive one, only those which he so far came across)

(i) Ancient ;

Mahapurush Sankardev-1.

He has not translated the Gita as a whole but quoted some of the verses in his innumerable writings. Reference may be made of his Sanskrit bohk Bhakti Ratnakara in which he quoted verses from the bearing on Bhaktitattva Bhaktiratnakara Ea by Dr. Maheswar Neog (Punjab University

Patiala 1982)

Madhaydeva Namghosa-

Following verses have been translated by, him in his Namghosa (in the bracket are ghosa nos)

6/5(26). 7/1(613). 9/14,(30-34) (617,607-10,612), 10/8-9(615-6), 11/36 (545), 14/26(211), 15/18-19 (171,614,676) 16/21-22 (208-9,210) 18/55 64,65(618,619).

- 3. Bhattadev-Katha Gita
 - 1) Ed by Pandit Hemchandra Goswami
 - 2) " " Dr. Satyendranath Sarma (Gauhati 1972)
- 4. Ratnakar Mishra-Gita Kirtan
- 5. Govinda Mishra-Katha Gita Ed by Harinarayan Dutta Barua

(ii) Modern :

- 1. Padmanath Gohain Barua
- 2. Radhanath Phukan
- 3, Gourikanta Talukdar
- 4. Sri Tarini Das
- 6. Dhireswar Bhattacharya : Bhagavad Gita (Jorhat)
- Krishnananda Brahmachari Pitram Nath

- ; Gitasara (Tejpur 1950 2nd Edition)
- : Srimad Bhagavad Gita (Jorhat 1952)
- : Bhagavad Gita (1953)
- : Gitamrita (1952) 5. Gouricharan Barkataki : Gitamrita (1952)
 6. Dhirecua Proposition : Bhagayad Gita (Jorhat 1969)

 - : Bhaga vad. Gita. (Howli 1951)
 - : Bhagavad Gita (Gauhati 1968)

Appendix II

Following is the list of Manipuri Translations of the Bhagavad Gita:

1. Pandit Atambapu Sarma:

22. Swami Krishnakanta Maharaj

Bhagvad Gita (with Anvai &

: Gitamrita with Gitartha Dipika

: Srimad Bhagavad Gita (North

(Dibrugarh 1980)

Lakhimpur 1989)

2. Pt. Y. Chaoba Singh:

23. Dip Kr. Barua

translation) 1926 Bhagavad Gita

3. Pt. Sivadutt Sarma Tarkateertha: Bhagavad Gita (1955)

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Gita with Sankara Bhasya (1978) do do 4

5. Pt. Kavikarnpur Sastri: Gita (1976)

Gita (in verse 1956) 6. Pt. Kalachand Sastri:

Gita (1983) 7. L. Deven Singh:

Gita (translationof Jagadieh 8. Kh. Gourikishore:

Gita (Translated from Swami 9. Ng. Tompok Singh Ex-M. P.;

Sivananda's English edition 1981

Gita (translation and commentary 10. Paramhansa Swami Yogananda:

in Manipuri 1988)

Bhagavad Gita (Translation of 11. R. K. Shilajit:

Prabhpad's Gita as it is (ISKON)

1984

12. L. Narayan Sharma: Bhagavad Gita (free translation

in Manipuri) 1984

13. L. Raghumani Sharma: Gita (1980)

Appendix III

Besides the Bhagavad Gita, the following Sanskrit scriptures have been translated in Khasi :-

1. Jeebon Roy: Hitopadesha

2. Jeeban Roy: Aswaghosa's Buddha Charit(1931)

3. Jeebon Roy: Ka Kitab Chaitanya (1900)

4. Jeebon Roy: Ramayana (1900)

5. Sibacharan Roy: Chanakya Niti Darpan (1902)

6. Haricharan Roy: Kausik (adapted from the

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². Harinarayan Dutta Barua (ed) Krishna Gita Gauhati (1966)

3. Do Assamiya Mahabharata Vol. II Do Do (do)

(Nalbari 1955) 4. Dr. Maheswar Neog: Kirtanghosa aru Namghosa (Gauhati 1965)

1978)

5. Gauhati University:

Aspects of Assamese Literature (1956)

6. Swami Prabhavanand

and Christopher Isherwood:

7, Dr. S. Radhakrishnan .

8. Tirthanath Sarma :

Bhagaved Gita (Madias 1946)

Bhagaved Gita (1977)

Bhagaved Gita edited by

Phukanheo

(included in Tattvadarsi

Radhanath Phukan Sraddhanjali

Jorhat 1958)

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The Vedic Path Vol. L IV, No. 1 & 2, June-Sept-91 Qua, Journ of Vedic & Indo & Sci. Research.

Remembering Professor Gurudutta (1864-1890) Formative Years

-G. B. K. Hooja*

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It is but appropriate that we should be remembering Professor Gurudutt, who preferred to call himself a Vidyarthi (student), as he remained a student all his life, in the centenary year of his passing away. The admirers of Gurudutta conferred upon him the title of Pandit, in recognition of his scholarship and erudition, and in token of the respect and honour in which they held him, although he was not born in a Brahmin family. Prof. Gurudutta had the rare distinction of being the first Indian to be appointed to the faculty of the Govt. College, Lahore (now in Pakistan) in 1886, after creditably passing his M.Sc. in Physics. In this examination, he stood first in the University and broke the previous record. He was indeed a genius, a meteor who shone in the firmament of Indian scholarship for just a decade, but has left an ever-lasting trail behind him.

He received his early education at Jhangand Multan where his father Ram Krishan was a teacher. Urdu and Persian were the most pupular languages in those days. Soon enough, Gurudatta read through

Formerly V. C. Gurukula Kangri Vishavidyalaya, Hardwar, A-15-A Vijay Path, Jaipur.

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the Masnavi of Maulana Roomi, Diwa-e-Hafiz. and Shams-e-tabriz, During this period, he also came across the Aina-e mazahab-e-hunood and in trying to follow the style of worship of the anahad (limitless), he would for long seen the skies and wonder at the creation of the Master Creator. At the saml time, he would do the Pranayaam. One day, when his mother caught him placing his fingers at his nostrits, she became alarmed and gave him a dressing. But the god-boy politely said, "mother, I see in the skies wondrous, glittering objects and am trying to seek my path to the Great Artist, who has created them. I suggest you also do the same and discover the Great Lord Creator".

He was a great bookworm and had a prodigious memory. Study of Mill, Darwin, Spencer and other Western scholars duly influenced his mind and an independent thinker, as he was, he tended to discard the orthodox Pauranik views. In fact, he became inclined to accept what he later called scientifice atheism. At this stage of his life, he considered Sanskrit of be a dead language. Having seen a copy of of the Manu Smriti at the house of his friend, Chetanananda, he castigated the latter for wasting his time over such decadent literature and language. However, to the History teacher at the school, goes the credit of directing Gurudatt to the study of Sanskrit. This teacher would try to trace the origin of English words to Sanskrit roots. Born a researcher, Gurudatta soon found out Easy Lessons in Sanskrit Grammar by Dr. Valentine. at this time, he also came across Swami Dayanand's Rigvedadi - Bhasya - Bhoomika. He tried to read the same with the aid of a Sanskrit Dictionary. This opened new vistas in his mind. Chetananada and Remal Das, another friend of Gurudatta were members of the local Arya Samaj. Through them he secured a copy of the Satyartha Parkash wnich converted him for good. He applied for the membership of Arva Samaj, Multan on June 20, 1880.

In 1881, he joined the Punjb University College, Lahore where he met and made friends with a galaxy of rising, young Panjabi scholars, who in course of time were to write general golden chapters in the history of the Panjab and India. To name a few, Lajpat Rai, Hans Raj, Narender Nath, Shiv Nath, Bhaktram and Roochi Ram. Prof. G. W. Lietner, who was a well known Sanskrit Scholar, was the Principal of the College This company duly influenced the mind of the young. tising scholar,

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The story of his visit to Ajmer in 1883 to attend on the dying Sannvasin, Swami Dayananda Saraswti, is well-known. Having seen the Sannyasin die in peace and composure, with nothing but words of thankfulness and fulfilment on his lips, Gurudtta regained his faith. The fearlessness with which the great Swami confronted Death left an indelible impession on the mind of this 19-year old boy. This episode, writes Pandit Gurudatta's hiographer, Dr. Ram Parkash, enlightened the mind of Gurudatta. He found the light which had evaded him in the writings of Spencer, Newton and Bacon. The young scholar vowed to himself that following in the footsteps of his great Guru, Swami Dayananda, he would fight forces of Darkness all his life. He knew that he did not have as much light as his Guru, nor as much capacity and strength, but he had the Guru's blessings and the will to act. He made a promise to himself that as long as he lived he would combat the forces of darkness and antiscientism.

It is a well-known fact that during his last phase, Dayananda had to face a long, painful illness. When the great Rishi came to realize that the end was near, he seems to have stayed back the knock of Yamaraj, the God of Death, until the Deepavali (festival of lights) night. When the Deepavali night arrived, he Summoned his followers and asked them to throw open all the doors and windows of the room in which he lay dying, so that there should be free flow of air. He then looked up at the roof and decided to say a few Vedamantras, including the Gayatri. For a while, he entered the Samadhi and then opening his eyes. he lay down and utterd the fomous wood" O, Almighty and Benevolent Lord, this is Thy will. Let Thy will be done Yuy have enacted a great Drama (Lila)". Then he turned aside, held his breath for a while and threw it out with great force. This was his last breath and he was no more

This happened at 6.00 p. m.

It is significant to note that soon after, the whole nation was to observe the festival of lights. In thousands of villages and towns, all over India, millions of small lamps were lighted to dispel the Darkness of the Amavasya night and to arouse hope, joy and light in the hearts and homes of millions of Indians

This was the message which the great sanyasin Swami Days nanda Saraswati seemed to convey to the Tamas-ridden Indians

REMEMBERING PROFESSOR GURUDATTA ...

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As the Sun of Indian Scholarship and Renaissance sets, let the roads of lights, small and big, shine and enlighten the Mother land.

Gurudatta took the message well and so did many other youngmen of his generation. Modern youth will do well to appreciate the significance of this message and walk on the rath of Enlightenment Rationalism, Scientism and Spirituality.

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'Na tatra Caksur gacchati na vay gacchati no manah na vidmo no vijanimo yathaitadanusisyat-Kenopanished - 3. The eye does not go there, nor speech, nor mind. We do not therefore know It, nor do we know any process of instructing about It. Sruti thus describes its inability to teach about Atman, the Acme of knowledge. In effect, Vedas the ultimate guide, seem to have reached their limits though the spoken word in transmitting an experience transcending the Intellect (i.e. 'Aparoksha Anubhuti').

In the mundane world of ours itself we face difficulty for instance, if we are asked to teach cycling or swimming! The best of theory or the excellent demonstration support can, at best, be indicators but not the actual skill itself which is sought to be taught. After understanding the theory and imitating the demonstration one can sit on the bicycle or merely jump in the water. Thereafter, pedalling without assistance or swimming without drowning is more of the individual's self effort! Abstract concepts in physics, mathematics, space technology etc. call for experience for effective teaching wherein in the transference of such knowledge, as much of it as can be transferred by the spoken word (aided by sketches, perhaps) alone is adequate for this Aparavidya.

Penname of S. Krishnamurthy, 2819, Rams, II Main Road, Gandhi Nagar Adyar, Madras-20. dge

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inadequacies, it any, due to limitation of the spoken word may, with today's technological aids be minimised through tapes (audio or video) of more experienced authorities etc. Even with this, cent per cent transfer of the total available experience of the teacher and the supporting teaching aids to the student does not obtain. That is to say that the obvious deficient transfer may be tolerable in the 'Apara Vidhya' as the knowldge dissemination situation of today obtains.

The issue of 'paravidya' on the contrary, in the highest reaches, cannot admit of any thing less than complete transfer of experience of the Teacher to the taught: To quote Swami Chinmayananda, "God Realisation is 'Gyanam', "the teacher will not be able to convey the wisdom that is gained by him to the disciples. But a mere book knowledge alone is not sufficient as the words coming from an individual can gather wings only when they spring from a heart soaked with sincere subjective experience. In its final analysis, it is an experience of transcending the intellect; and yet, the student is fully identified with it at this moment: and therefore the teacher will have to explain in terms of the intellect that which is beyond the intellect. "The crucial problem, therefore, is to teach the technique of transcending the intellect.

Sage Ramana of Tiruvannamalai was a master story teller. One of his spiritual stories narrated in 'Spiritual Stories as Told by Sri Ramana Maharshi'. (Published by T.N. Venkataraman) runs as follows. King Janaka was listening to a philosophical treatise read by the state pandit wherein a passage occurred to the effect that a rider who had placed one foot in the stirrup contemplating upon self-realisation could realise the selt before he lifted the other foot to place it in the other stirrup. That is, the passage taught that when Realisation comes, it comes in an instant. Janaka stopped the pandit and asked him to prove the statement. The pandit being a mere book-worm admitted his inability to impart practical wisdom. The pandit was condemned to prison and so were other pandits who passed for wisen en but were unable to prove the scriptural text.

A sage named Ashtavakra though young in age yet wise in learning went to Janaka and ordered him to release the imprisoned pandits. Janak did so but demanded the proof of the text. The sage teminded the King of the proper Master-disciple relationship (of humility and surrender of all possessions). The king complied with the

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first and said to the second demand, "so be it". The sage replied, "so be it", when Janaka was riding the first stirrup on the horse and stood transfixed as a statue. After some time, only at the request of Ministers, the same sage called Janaka and immediately King Janaka responded. Obviously silence was the only 'technique' employed by the sage to impart Self-Realisation to King Janaka.

At this juncture, we are reminded of the famous chinmudra of Dakshinamurthy form of Lord Shiva, with which He taught the ultimate Truth to the four mind-born sons of Brahma in total silence, Is silence, then, the technique we are groping after? Is this technique applicable in all cases or only for select Master-disciple group? In the Bhagawad Gita, Lord Krishna says:

Mounam caiva Smi guhyanam jnanam jnanavatam aham, i.e. of secrets I am also silence; and I am the wisdom of the wise (19-38). Nature is ever in vibration and whatever vibrates produces sound. Silence is not therefore in Nature. Brahman is motionless; no vibration takes place in Him. Silence and Brahman are one. To the knowere of Brahman nothing is more eloquent and public than Brahman. To the ignorant nothing is more secret and hidden than Brahman:

On silent eloquence, sage Ramana had yet another story, explaining exposition by silence. When Sita was asked who was her husband among the Rishis (Rama himself being present there as a Rishi) in the forest, by the wives of the Rishis, she denied each one as he was pointed out to her, but simply hung her head down when Rama was pointed out. Her silence was elogquent. Similarly, the Vedas are also eloquent in 'neti-neti', (not this not this) and then remain silent. Their silence is the Real State.

Likewise, in the Pranava-Upasana (35) for most ordinary seekers, there must be some Alambanam (fixed point of concentration) and hence AIIM; the the three matrice (and in the description of the three matrice) (and in the the three matras (superimposed on the three states of Waking, dreaming and deep sleep) A Hyperimposed on the three states of Waking, dreaming and deep sleep) A.U & M. the fourth state represented by the 'Amatra OM' (Syllable less (A. 'silence') OM' (Syllable-less 'Aum') is the ultimate Truth. Truth is in the 'silence' (Amatra OM') wherever the ultimate Truth. (Amatra OM'), whereas the three preceding states are denied by 'netineti' technique and the three preceding states are denied by 'netineti' technique and like Sita when Rama was being pointed out

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eloquently remained silent, the Pranava Upasana also assumes the stance of silence at the moment of Truth; The supreme state of Self Realisation which makes the seeker literally a statue, as was the case of king Janaka transfixed or the Ancient four sages, Sanaka, Sanatkumara, Sanatana and Sanandana in hermonious Samadhi before the Supreme Teacher-Dakshinamurthy, calls for seeing the invisible, hearing the inaudible, touching the 'Untouchable', smelling the odourless and tasting the unpalatable, apparently all a bundle of contradictions to the non-seekers: Recall the instance of the Vishwaroopadarshan of the Gitaeharya for Arjuna? Lord Krishna had to grant Divine sight' (divyam dadami te caksuh pasya me yogam aisvaram-11.8) to enable Arjuna to, see the cosmic form-a felicity 'transmitted' for the moment, from the Teacher to the secker. The highest teachers impart that much knowledge only as is sought or deserved by the seeker. Arjuna had merely asked to 'see' the Cosmic form (manyase Yadi tac chakyam maya drastum iti Prabho-11-4) and thus only the divine eye' abone was made available to him. As the need, so the feed: Take the case of Sudama (Kuchela)-the student-day colleague (f Lord Krishna in abject penury but supremely contented because of his knowledge of the Absolure. In addition to granting him riches (which Sudama's wife had wanted in that mission of Sudama). Lord Krishna gave Sudama the combined felicity of sight, touch, hearing, smelling and tasting food prepared in Krishna's house: The Yogi Supreme-Lord Krishna-revealed by demonstration that imparting felicity just required at that point of mental development of the student (i.e. the seeker) was inedeed possible for the accomplished Teachers. Unlike boons conferred on seekers explicitly performing 'tapasya' by benedictory words of concurring with the devotee (with a specific boon in mind), to the silent seeker, silence of the Lord transmits much more;

Even critically reviewing the number of cases where various types of 'Vision' were granted by Lord Krishna, most were confouded or awed like Arjuna or mother Yashoda when the child Krishna opened lis mouth! Akrura, Krishna's uncle, while taking Krishna and Balarama in his chariot, had the glorious vision when plunged into the river Kalindi for a bath. Brahma, after witnessing the Lords on earth, once longed to experience some of Lord Krishna's powers on himself (Brahma), hid some boys with calves being tended by Krishna (in his fifth year) and other boys and was stupefied by Krishna materialising the exact replicas (todays scientic 'clones') of the

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hidden boys and calves for full one year, without any of the relatives of any of the missing boys and calves realising their 'disappearance' il Brahma's bidding: Notice that place time or any such limiting adjunct for normal humans do not bind the Adept Teacher.

According to commentary on the classical tamil text of Sage Ramana, 'Ulladu Narpadu' (forty metric verses in tamil), teachers of the experience called Advaita (not a religion or creed called Advaita:) who have experienced Nirvikalpa Samadhi (of the Sahaja type and not of the 'Kevala' type) alone are competent to teach the Truth of that experience and the technique of attaining to that experience. Advaita Vedanta rests on the badrock of experiences of Jeevan Muktas. Seekers, however, are immature, for this level of exposition. In fact, the teaching act is 'dwaitie' in the vision of the Realised, as it caters to the 'dwaitie' vasana of the seeker whereas the experience sought to be conveyed is Advaita: It is because of this anamalous situation that the graded teachings necessary to elevate the seeker's consciousness in the preliminary, intermediate and penultimate stages tend to be 'contradictory'being the dwaitic stones to the ultimate experience at the Alter of Advaita, when the pole vault technique employed by sportsmen of using the pole, after accelarating towards the goal and dropping the pole for the goal which is beyond the pole in height) is an approximation for the technique of transcending the Intellect silently through the Intellect :.

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W.B. Yeats and the Problem of Revelation in the Light of Vedantic Thought

Dr. Shalini Sikka*

W.B. Yeats, the great Irish poet of the twentieth century (1865-1939), turned time and again to Vedantic thought for explanations of his key problems. Professor R L. Varshney has noted W.B. Yeats's attraction for the sublime thought of the *Bhagavad Gita* in an article; "The Geeta and W.B. Yeats" (1). It is also possible to trace in Yeats's work a more specific though intermittent search for answers pertaining to the nature of revelation in the *Bhagavad Gita* and the Upanisads.

Yeats held the conviction that "the arts are founded on the life beyond the world" and in his Memoirs recorded his concern "to discover and communicate a state of being." He explained this by saying, "I sought passion, religious passion above all, as the greatest good of life and always cherished the secret hope of some mysterious initiation," In this connection, Yeats studied the Bhagavad Gita very seriously. He was impressed by the claim of Lord Krishna that he, a superior spirit, could take on human form and make himself manifest whenever he wished. Yeats's article, 'Esoteric Spiritualism' (2) which he wrote as 'Fellow of the British Theosophical Society', reveals his desire to com-

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THE VEDIC PATH municate with such spirits who would impart important secrets to him. In other words, he too wished to be a chela (disciple) and later an

From the Bhagavad-Gita, I learn that the one who (in a certain state) is described as the 'Lord of all created beings,' used this language, 'Having command over my nature, I am made manifest by my own power and as often as there is a decline of virtue and an insurrection of vice and injustice in the world, I make myself manifest and thus I appear from age to age ' Through thus taking command over his own nature, and all men, I hold that for all practical purposes, he does choose a chela in human form : i.e., one takes on the clothing of the Sun.... (3)

Yeats went on to say that what was true in regard to the Great one, was true in regard to spirits of lesser degree, who could also have chelas of a degree corresponding with them. Thus Years concluded that Vyasa, the author of the Mahabharata could similarly make himself manifest through a medium. Years too wished to receive communication from adepts of the Orient and asked:

Will the Brothers of the Orient take to the stripling by recognising him as the 'Heir of the Inheritance,' and send down a little of the hoarded stores to nurture the new-born life in the valley below ? (4)

This is evident that Yeats's reason for communication with spirits was not only to ascertain the real nature of spirits but also to receive truths from them. He concluded thus:

Even the 'invocation' of spiritual beings if the modern practice of Seance-holding can be so called, which affords conditions for spiritual manifestations is quite in conformity with the rituals and ceremonial of the ancient Indian system; as, for instance, the Samaveda says, 'Come, O Father, along with the spirits of our Fathers,' If Ali: Fathers.' If this practice was observed, and formed an integral part of religious worship... surely with our increase of knowledge, and, we may be safely and, we may hope, with improved morals, we may now safely to both sides. to both sides, provided the motives are pure and worthy Are there not any adent (D) not any adept 'Brothers' of British or European extraction in sufficient sympath. sufficient sympathy with the efforts of their own countrymen to open up a direct open up a direct correspondence with those who are striving to attain a higher order or Life? (5)

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Yeats recorded in his essay on 'The Symbolism of Poetry' how he passed into "that state of perhaps real trance, in which the mind liberated from the presence of the will is unfolded in symbols' (6) also, he had been "swept, when in more profound meditation, beyond all memory but of those things that came from beyond the threshold of waking life." (7) Yeats asked several questions on the basis of these experiences: "I have endless proof that, where two worked together, the symbolic influence commonly took upon itself. the quality of the mind that had first fixed a symbol in the mind's eye. But if so, what part of the mind?" He asked again: "from whence came the images of the dream? Not always, I was soon persuaded, from the memory, perhaps never in trance or sleep." (8) Because he could not find the right answers Yeats began to feel "not solitary but helpless."

In 1914, Arthur Edward Waite wrote to him that there was little in the western occult tradition that could throw light on his problem "though there may be something in the East." (9) Yeats continued to seek answers in a tradition of belief "older than the European Church and founded upon the experiece of the word, before the modern bias." (10) It was this search that led him to study "the visions and thoughts of the country people," (11) to "an investigation of contemporary spiritualism" then he compared his "inadequate notes" with "Indian belief."

Yeats came near the Upanisadic view of meditation when he considered the possibility that his "study had created a contact or mingling with minds who had followed a like study in some other age, and that these minds still saw ard thought and chose. (12) Things became clearer with the revelations of A Vision and the Vedantic studies with which Yeats sought to understand them. In A Vision (1925), in the section entitled 'Mythology' he stated that "there is a transcendental portion of our being that is timeless and spaceless, and therefore immortal. (13) According to him, the ancient philosopher "could assume, perhaps even prove, that every condition of mind discovered by analysis, even that which is timeless, spaceless, is present vivid experience to some being, and that we could in some degree communicate withe this being while still alive, and after our death share in the experience." (14)

It is evident that this comment from A Vision was based upon Vedantic studies. Yeats wrote in 'Hodos Chameliontos'; "I know now

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THE VEDIC PATH that revelation is from the self, but from that age-long memoried self that reveration is more than the child in the child in the womb, that teaches the birds to make their nest. " (15) He was referring to what is know in the Vedas and Upannisads as Hiranya. garbha (the Upanisadic equivalent of anima mundi), a stage in creation wherein are present all the subtle forms of the would-be world (16) In the phrase "age-long memoried self" Yeats was echoing the Brhadarahyaka Upanisac where the self is defined thus:

That self is indeed Brahman it is also identified with the intellect, the mind, the vital breath (17)

The self is not the intellect or the mind which are its attributes. What are self creates are the subtle and gross forms of object seen by the individual soul in the dreaming and waking states respectively. Yeats's study of the Upanisads clarified to him that soul who had reached this "timeless, spaceless" state were responsible for the revelation that were received by the seekers and the meditators. The self was the creator of all images in anima mundi, the images seen by a seer. (18)

As stated above, Yeats felt that meditation upon certain matters seemed to have put him in touch with those who had mastered similar themes in previous ages; Yeats had noted in A Vision (1925) that "if the man desrires truth itself, that which comes will be the most profound truth possible to his fate." (19) This was corroborated by the Upanisads in 'A General Introduction for' My Work' he quoted a verse from the Chandogya Upanisad: "A wise man seeks in Self, those that are alive (20). The Upanisad implies that by meditation on the Self all one's desires, including those for transcendental knowledge may be fulfilled.

Years noted in his Introduction to The Holy Mountain that having reached enlightenment, a man was no longer alone: "He was not isolated by not isolated, however, as are men of genius or intellect, for henceforth all those in who were are men of genius or intellect, for henceforth all those in whom that Self had awakened were his neighbours." (21)
All liberated spirit All liberated spirits came together into a unity. He added in his essay on the Manduland II. on the Mandukya Upanisad:

minds contain as Satva, reflects the Self, it is common to all whose minds contain the same reflection: the images of the Gods can pass from mind. pass from mind to mind, our closed eyes may look upon a world

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shared, as the physical world is shared, though difference in the degree of purity has been substituted for difference of place. (22)

Yeats felt that a really great work resulted when the poet discovered "some knowledge or power [that] has come into his mind from beyond his mind." (23) He has convinced that an artist could become a tool in the hands of superior power: "our images must be given to us, we cannot choose them deliberately." (24) He admitted that his poetry "gained in self-possession and power" owing to the incredible experience of revelation. (25) The spirits who dictated the system of A Vision said, "we have come to give you metaphors for poetry." (26) They brought about poetic inspiration: "A system of symbolism strange to him and his wife awaited expression."

Svetasvatara Upanisad advocates a meditation on spiritual teachers:

To one who has the highest devotion (Bhakti) for God, And for his spiritual teacher (guru) even as for God, To him these matters which have been declared Become manifest [if he be] a Great soul (mahatma) (27)

It was this experience of grace that Yeats prayed for in 'Sailing to Byzantium';

O sages standing in God's holy fire As in the gold mosaik of a wall Come from the holy fire, perne in a gyre, And be the singing-masters of my soul. (28)

Thus, through his study of the Upanisads, Yeats finally realized that truth was to be gained not so much through communication with spirits at a seance, as through meditation upon the Self. (29)

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- 4. Ibid., p. 207
- 5. Ibid., pp. 214-215
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- 7. W. B. Yeats, Autobiographies, p. 261
- 8. Idem.
- Harper et al ed. Letters to W. B. Yeats (Macmillan, 1977), p. 279. A. E. Waite wrote:

"So far as my studies can tell you, the theory of Astral Light as a receptacle of forms, and having therefore "Pictures" therein was first originated by Eliphas Levi after the year 1860...It has been said to be in Jacob Boehme, but this is untrue also. Finally it is not in Paracelsus... I would help you if I could over this side of the question, but it is one for a reliable eastern student, on the understanding that he is not a theosophist."

- 10. Autobiogtaphies. p. 265
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- A Vision, p. 251
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- See Rg Veda, x. 121
- 17. Brhadaranyaka Upanisad, IV. 4. 5.

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W.B. YEATS AND THE PROBLEM OF REVELATION

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- see A Vision, p. 250: "the seer amidst brilliant light discovers mythe and symbols that can only be verified by prolonged research. He has escaped from the individual Record to that of the race."
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William Blake: A Mystic Poet

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Berger in his book, "William Blake₁: Poet and Mystic, approaches Blake's mysticism from what he terms the literary point of view. Philosophically speaking, "Mysticism is, in its essense, a concentration of all the soul's energies upon some supernatural object conceived of and loved as a living personality." But Berger takes his departure from this philosophically explicit definition of mysticism and invokes the great body of mystical tradition when he points out in his general discussion of Blake's mystical writings that:

They present certain very striking features... which clearly distinguish Blake's mysticism from the mysticism familiar to us in the lives of the saints..... Blake was no saint. He had never renounced the world, its passions or its pleasures. He had never mortified his body by ascetic practices.... had never experienced that intense longing to behold their God which had filled the souls of the saints... he lacked humility.... He would not humble himself even before god..... He cannot therefore, be called a religious

^{1.} Paul Berger, William Blake: Poet and Mystik, Danie H Conner (London, 1914), p. 68. (Hereabter reberred to as William Blake: Poet and Mystic).

mystic. He would have classed himself rather among old prophets or poets compelled to proclaim to all men the way of escape from eternal death, and to open their eyes to the divine light, which at the appointed hour will reveal itself and shine forth in full splendour upon all.1

With respect to Prophetical writings unlike most critics who blame the mystic for the wreck of the poet (which Blake was), Berger blames the poet for the marring of the prophet. "In Blake, the poet has spoiled the prophet, causing him to rank as a mystical writer of secondary importance, when he might have been one of the first.2 M. Berger believes that black is "in England at any rate, the only real mystic amog poets."3 He points out significant difference between Blake's mysticism and religious mysticism but he takes much of Black for granted where critical scrutiny is den anded. His logic is swept away by his enthusiasm into a vague use of key words for which his careful approach has not warned us. An example of this general use of words is to be found in a charming passage of The Songs of Innocence:

What the book does reveal to us is Heaven: the Heaven that we see reflected in the eyes of our own littile ones. By an extraordinary effort of imagination or rather by spiritual power that his mysticism naturally gave him, Blake carried himself back into the days of childhood, when all was joy and innocence, and when the new born soul felt no other emotions but life and the joy of living.

The passage has imaginative and emotional rather than intellectual glow that makes the author's impression seem peculiarly vivid.

Swinburne and Yeats to have not been able to save themselves the charms of emotional arrest of the type of Mr Berger in their discussion of the general subject of mysticism of Blake.

The conception of 'seeing visions' as an attribute of mysticism is again emotionai and imaginative, but it plays a very large part in the more fully developed conceptions of mysticism. M- Berger says:

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William Blake: Poet and Mystic, P. 59 Ibid., p, 211 The 's a section in the second the

^{3.} Ibid., p: 220

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It is in this, then, that Blake's strength lies: in the faculty that enabled him to create a word wholly different from ours, freed from the laws of time and space; existing only in his dreams, as far removed from reality as the wildest ideal can be.1

One critic found in Blake a system of symbolic myths as a device partly to clothe therewith the too startling nakedness of his philosophy and partly to serve as an instrument of research in supersensuous regions2 this element hovers on the edge of spiritualism. Some critics are of the view and they have arguments in their support that in any concept of mysticism, one cannot keep clear of spiritualism.

There is a group of those who believe that the fact that a man sees visions makes him a mystic. This appears to be an essential comment of Blake's mysticism. Blake was a man who looked at the whole world from a certain point of view and tried to penetrate in mystery from that point of view. But perhaps because this is a matter of such importance, it is the most difficult point of all at which to arrive at any composite picture of Blake's criticism. It is indeed difficult to discover what Blake himself believed or intended to say on that subject. One scholar in this context was obliged to say:

An interesting point, and on wherein Blake differs from other mystics is that in spite of his feeling for symbolism, he did not look upon the natural world as a ladder by which he could arrive at the

But contrary view has also been expressed:

In nature he always saw God and through time, he could perceive eternity.4

Very similar views have been expressed by Gardner:

Nature is the mirror of man's inner life. Hence Blake feels the ecstasy of the Ir. ecstasy of the Hindoo mystic and looks out in tree and herb, and

1, William Blake: Poet and Mystic, P. 265

2, Francis Griffia Stokes, Intoduction to the Marriage of Heaven and Hell, and a Song of Liberty (London)

Song of Liberty (London, New York, 1911), P. 32 3. Caroline F. Spurgeon, "Mysticism in Englis Poetry," Ouaterly Review, CC VII, Cotober, 1971 VII, Cctober, 1971, pp 427-59.

4. William Blake: Poet and Mystic, P. 97.

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fish, and bird, and beast, collecting up the scattered portions of his immmortal body into the elemental forms of everything that grows.1

In uaderstanding mysticism of a person, his concept of realism between God and man provides some help. Blake's conception of God is in terms of Man. He has a horror of a God who is abstract, vague or indefinite for though God is infinite and all present. yet he is terrible to the imagination unless he has outline. Man is God's outline for Blake.

Benoit correctly sums up emotional reaction to Blake's God when he says, "God in nothing more than man." One student of Blake tries to identify the nature of man and God and says that the perfect man has no conscience. Ho has knowledge of God as his self; knowledge of himself as God's. Even between himself and God, the distinction is due to his own incomplete development only or due to his partial realization of God.3

The stress on believing the right thing, coupled with the faith in vision is important ground on which critics call Blake a mystic. It is through his visions, wherever they came from and whatever they signified, he had received important revelation of truth, he had discovered sources of insight and understanding that made what he had to say of peculiar importance and value to all of us.

Mr. Chesterton has aptly remarked that young Blake 'came out into the world a mystic in this very practical sense, that he came out to teach rather than to learn."4

Damon had already written about Blake that he was trying to rationalise the Divine (to justify the ways of God to men) and to apotheosize the Human. He was trying to lay bare the fundamental errors which are the cause of misery. These errors he sought not in codes of ethics nor in the construction of society, but in codes of ethics nor in the construction of society, but in the human soul itself. Blake teaches

^{1.} Gardner: Voices and Vestue P. 24.

^{2.} Benoit, op cit, p 33 3. William N. Guthrie, "William Blake, Poet and Artist" Sewanee Review V (1897) 438-39.

^{4.} G. K. Chesterton, William Blake (London 1910), P. 13

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five distinct lessons. His first lesson imparted through his lyrics is the necessity of universal sympathy. Of the primitive feeling of fellowship with all living beings, which pervades Blake's work:

We must go back to the old Indian philosophers or to the medieval mystics like St. Francis of Assisi, to find the sentiment of brotherhood with animals, plants, and inanimate things, the immense feeling of tenderness towards them, in which there in neither condescending pity nor any sense of man's superiority,"

The second lesson which follows the first one is the doctrine of forgiveness. Swinburne observes that the enormous Jerusalemis simply a fervent apocalyptic discourse on the old subjects-love without law and against law, virtue that stagnates the poisonous dead matter by moral isolation, sin that must exist for the sake of the being forgiven forgiveness that must always keep up with sin, must even maintain sin that it may have something to keep up with and to live for.2 Blake's impact in this context is so great that Sir Walter Raleigh said that the only true forgiveness is a movement of love and pity called forth by the offence as inevitably as a grain of sand in the eye will cause the tears to flow. And this is the beginning and the end of religion3

Blake's third lesson was the necessity of spontaneity and impulsiveness in action. Strained action was an abhorrence to Blake. Only those acts are beautiful that are impulsive and they are they that reveal the man. 4 Blake does not allow anything to interfere with the nature of the impulse. Mr. De Selincourt remarks:

(Blake) saw one truth only that to restrict an impulse is to change its nature. He refused to believe in the existence of an unholy impulse. Man's whole desire is for the good. It is only by being thwarted that he becomes base. Sin is the child of law.

¹ Damon, op. cit., p. 126

² William Blake: Poet and Mystic, p. 246 8 Richard Robert, "The Ethics of William Blake," Hibbert Journal, XVII,
April, 1919, pp. 2020. April, 1919, pp, 660-71

⁴ Swinburne, op. cit., p. 277.

⁵ Gardner, op. cit., p. 52 Basil De Selincourt, William Blake (London 1911), p. 43

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Blake's fourth lesson was his attack on conventional moral law For him, the old morality was narrowing, stultifying, repressive code of negations. He perceived that the life of man must be affirmative and aggressive rather than negative and passive. He called and called loudly for the removal of the restraint (conventional restraint) and was all for a plunge into the whirlpool with only his tutelary spirit as guide. Conway observes that Black ardently vindicates Christ from having been virtuous in the theological sense, he is a rebel, an outlaw, a defender of the unchaste, an agitator for the freedom of the instincts and of mind, and his sure triumph is to be the downfall of Jehovah and his law the victory of divine man. Similary, Gardner writes. "Blake saw in Jesus the law breaker, who lived not by laws and rules but by an all compelling instinct and impulse. The fifth gospel of Blake in that of energy-the elanvital. He trusted the passions because they were alive "He cried again and again, says Yeats, that everything that lives is holy, and that nothing is unholy except things that do not live. The great example of this elanvital is "The Everlasting Gospel":

The angel of the Presence Divine,
That didst create this Body of Mine
Wherefore hast thou writ these laws
And created Hells dark jaws.?
Still the breath Divine does move,
And the breath Divine is Love.

As a mystic Blake gives certain messages. His first message is a revolutionary message of impassioned and sustained criticism of his age. Blake indicts the rationalism of his age on two counts; its preference of material to the spiritual, and its restraint of the energies of man's nature. In his defiance two objects of attack are applied: the sceptical infidelity of the mockers of religion, and the materialism which Blake believed was the cosnsequence of the faith in scientific speculation:

Mock on, mock on, Voltaire, Rouseau,
Mock on, mock on, it's all in vain,
You throw the sand against the wind
And the wind blows it back again.
And every sand becomes a gem
Reflected in the beams divine
Blown back they blind the mocking eye,

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But still in Israel's paths they shine.
The atoms of Democritus
And Newton's Particles of Light
Are sands upon the Red sea shore,
Where Israel's tents do shine so bright.

But why did he do so? To him reason was the foe to the life of vision, it suppressed whatever possibilities man might have of freeing his spiritual vision from the tyranny of the senses, the reason tended to displace simple faith in religious matter, it clipped the dissoaring wings of inspiration, it dampened the ardor of faith and it warred on the imagination so essential for art. He believed that only the poetic inspiration could free mankind from the devastating tyranny of reason. It may be noted in addition that by art he meant visionary art, which bodies forth what is seen in vision. This visionary art was the type of art which he wished to bring his world to understand, to support, to devote itself to the lost life of vision. His second message is contained in the onslaught upon restrictions which the Church had formulated and still relentlessly maintained, upon the natural impulses and graces of man's nature, especially in the sex impulses. In "Garden of Love", Blake satirically denounces rhe Church restrictions:

And saw what I never had seen.

A chapel was built in the midst,

Where I used to play on the green.

And the gates of the chapal were shut,

And 'Thou shalt not' writ over the door,

So I housed to the Garden of Love

That so many sweet flowers bore;

And I saw it filled with graves,

And tomb-stones in black gowns were walking

their rounds,

And binding with briars my joys and desires.

This atteak on Church occurs over and over again in Mss not-books, in Prophetical Writings and Probably thoughout writings.

Blake's third message was that the work of rebuilding the heavenly city of Jerusalem of earth was yet to be done (i. e. new religion was to be born) and he knew that he was the man to do it. Blake



WILLIAM BLAKE: A MYSTIC POET

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was receiving messages from Heaven to do such a job. He tells his friends the threats received by him in one of his letters:

If you, who organised by Divine Providence for spiritual communion, refuse and bury your talent in the earth, even though you should want natural bread, sorrow and desperation pursue you through life, and after death shame and eonfusion of face to eternity. Everyone in enternity will leave you, aghast at the man who was crowned glory and honour by his brethren, and betrayed their cause to their enemies. You will be called the true Judas who betrayed his friend¹

In the beginning of Jerusalem, he writes, "I am perhaps the most sinful of men; I pretend not to holiness; Yet., I pretend to love to see, to converse with daily, as man with man, and the more to have an interest in the Friend of Sinners." Similarly in one of his letters to Major Butt his friend, he writes in 1803:

I have written this poem (perhaps Jerusalem) from immediate dictation, twelve or sometimes twenty or thirty line at a time, without premeditation, and even against my will. The time it has taken in writing was thus rendered nonexistent, and an immense poem exists—without labour or study.³

Blake seems to have believed that in his visions he received quite beyond any agency of his own, an influx of supernatural truth of vision. For him, there are two universes, the world in which we live and of which our senses bring us report, and the spiritual world beyond their kin. It is the latter that he devotes most of his effort. White (1964) remarks that perhaps the most famous passage in all his work is the four lines from 'Auguries of Innocence' usually cited as proof of Blake's quality as a mystic:

To see world in a grain of sand And a Heaven in a wild flower, Hold Infinity in the plam of your hand, And Eternity in an hour.⁴

^{1.} Letters, p. 102, 2 Jerusalem, p. 77, 3. Ibid; p. 4.

^{4.} Helen C. White, The Mysiticism of William Blake, Russell & Russell, IVC, (New York, 1961), p. 69

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And very much like the Indian Upanishds, Blake believes in the theory of correspondence which says that everything in the universe, animate or inanimate, conscious or unconscious, is bound together in a number of orders of which the individual members have very definite and significant relations to members of other orders:

Every stone on the Land,
Each rock and hill
Each fountain and rill
Each herb and each tree
Mountain, hill, earth and sea
Cloud, Meteor and star,
Are Men seen afar.

For Blake nature was imagination and spiritual, physical world was spiritual if looked at with eyes of vision and material if looked at in the spirit of rationalism. He thus condemed Wordsworth's attitude towards nature as idolatry. But Blake finds common ground between things.

Heaven, Earth and Hell, henceforth shall live in harmony. (Jerusalem).

Blake so often said, "Without contraries is no progression." Conraries' merge into Unity. Again in the centre of Blake's Universe is man rather than God. In the 'Marriage of Heaven and Hell,' he says: "Where man is not, nature is barren" and again "The worship of God is: honouring his gifts in other men, each according to his genius, and loving the greatest men best: those who envy or caluminate great men hate Gode; fore there is no other God."

Blake does not attatch importance to sin, nor does he show interest in its discussion. He feels that far too much stress has already been laid upon sin. But he holds the view that sin makes a contribution to the spiritual life. Mary in Jerusalem defends sin of adultery with which she has been charged.

... If I were pure, never could I taste sweets of forgiveness of sins. If I were holy, I never behold the tears of love, of him who loves me in the midst of his anger in furnace of fire.

^{1.} Letters, pp. 82-83

WILLIAM BLAKE: A MYSTIC POET

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Not sin, but the forgiveness of sin, was Blake's tenet.

Regarding discipline (order), Blake had definite views. He rejected the discipline itself. He hated anything that tended to interfere with his own course:

"Thank God; I never was sent to school
To be flogged into following the style of a fool"

"One law for the Lion and Ox is oppression" is a line that ocurs over and over again in his work of every period.

.... Hence will I build my laws of Moral virtue:
Humanity shall be no more: but war and princedom and
bictory. (Jerusalem, p. 4.)

Sex was as much a problem in Blake's days as it is today. Not content with attaching his age for its hypocrisy and timidity in facing this problem, he attacked even what the reasonable had been wont to cherish, the faith in chastity. For chastity, he said, was sheer waste.

Abstinence sows sand all over
The ruddy limbs and flaming hair
But desire gratified
Plants fruits of life and beauty there

(Marriage of Heaven and Hell)

In Europe, in his enumeration of the senses, Blake said of the fifth, Touch, or sex that through it man could.

"....Pass out what time he please, but he will not, For stolen joys are sweet and bread eaten in secret pleasant."

Blake's faith in the energy of sex extends to other forms of energy as well He always admired and trusted energy. "Energy is the only I fe and is from the Body" said the Voice of the Devil in Marriage of Heaven and Hell. The tigers of wrath are wiser than the horses of instruction", 'Expect poison from the standing water', 'Exuberance is beauty' etc. are sayings so repeatedly found in Blake's work.

The emotional source of this energy is of course, the love and

^{1.} The Marriage of Heaven and Hell, p. 260

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pity and sympathy that Blake believed should bind all men together in

Had is works attained to a wider appreciation and influence in his day, Blake might have been counted one of the leading figures in the modern humanitarian movement, for he preached with unremitting fervour the brotherhood of all men even in works so early as the Soges of Innocence and Experience He believed that the glow of brotherly love would heal the sufferings of mankind and prevent those misunderstandings that from time immemorial have so tragically divided men. Above all, it would lead men to God and to the life of vision which their present state of suspicion and animosity and indifference excludes

Albion reply'd Cannot Man exist without Mysterious Offering of self for Another: is this Friendship and Brotherhood.

I See thee in the likeness & similitude of my Friend. Jesus eaid: Wouldest thou love one who never died For thee or ever die for one who had not died for thee. And if god dieth not for Man and gives not himself Eternally for man, man could not exist, for man is Love As God is love: every kinduess to another is a little death.

In the divine image, nor can Man exist but my brother-

The mystic way, then, which Blake proposes is not one of discipline, but of free expression and fufilment of energy, notably sex energy and of devotion to the exercise of the creative imagination, especially in his own field of seeing visions of the world eternity, and of commerce that the seeing visions of the world eternity, and of commerce that the seeing visions of the world eternity and of commerce that the seeing visions of the world eternity and of commerce that the seeing visions of the world eternity and of commerce that the seeing visions of the world eternity and of commerce that the seeing visions of the world eternity and of commerce that the seeing visions of the world eternity and of commerce that the seeing visions of the world eternity and of commerce that the seeing visions of the world eternity and of commerce that the seeing visions of the world eternity and of commerce that the seeing visions of the world eternity and of commerce that the seeing visions of the world eternity and of commerce that the seeing visions of the world eternity and of the world eternity and of the world eternity and of the world eternity and of the world eternity and of the world eternity and of the world eternity and of the world eternity and of the world eternity and of the world eternity are the seed of the world eternity and the seed of the world eternity and the seed of the world eternity and the seed of the world eternity and the seed of the world eternity and the seed of the world eternity and the seed of the seed of the world eternity and the seed of the seed of the world eternity and the seed of the morating those visions in word and line and thus making them agencies of illumination for other men.

> For they beckoned to me Remote by the sea, Saying: 'Each grain of sand, Every stone on the land, Each rock and each hill, Each fountain and rill,

^{1.} Jerusalem, p. 96

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Each herb and each tree,
Mountain, hill, earth and sea,
Clout, Meteor and star
Are Men seen Afar.
(From Blake's Letter to Thomas Butts, pp. 81-82)

The above discussion will help us conclude that Blake does not seek union with the ineffable in the spirit of the solitary worshiper. In him, one does not see trance of St. Catherine or the nirvana of the Buddha, or the union with the self of the Hindus. One can see rather Bottioelli's beautiful circle of shining once in the garden of paradise. It is a social redemption, an intercourse of the awakened in visions of enternity.

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Treatment of Evil in Azadi

Ajai Sharma*

"Order and harmony are the universal law, while disorder and discord are sudden unaccountable irruptions that seek to destroy order and harmony." This attack of disorder on order and its temporary success is evil. Evil in its latent form lucks in the mind of man. When ever someone, willy-willy. disturbs the settled order and sense quiently releases uncontrolable primordial forces, he provides the latent evil a chance to become porent. The irruption of evil is more or less volcanic It takes most people unguarded. The assault of evil on man makes him sin..." Sin graduates into voice. When sin and vice Brupt they shock the world as crime. Sin, vice and crime operate in religio-socio-legal vacuum. Sin is more fundamental than vice or crime. Sin taints the soul, vice threatens the commonwealth and crime destroys it. Evil is experienced, in Azadi, as a psychological phenomenon. Potential victims are afraid of it and instinctively recoil from it. Evil, in the novel, is by and large, faceless. Evil darkens mos when it is expressed through sex. Individualized evil doers meet punishment soon after. Evil stops, in the novel, only when it has spent its force.

The partition of India as viewed in Azadi was a political exigency
Nehru and Jinnah were the main beneficiary of this partition. It was
provided economic base by disproportionate distribution of wealth

⁺ Lecturer in English, Modi P.G. College, Modinagar.

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between Hindu and Muslim. Sanctimony was provided to the partition of India by giving it a religious glow. The result was religion instead of containing sin connived at it. Society torn by economic disparity refused to check the vice. Political will or lack of political will put the legal authority under suspended animation.

Muslims politically speaking in undivided India were a minority which as Muslim League perceived would render them second class citizens at the mercy of overwhelming Hirdu majority in a democratically elected government. This perception was slowly percolated to grass-root level and it made a fanatic supporter for Pakistan of persons like Abdul Ghani. The fear of the dictatorship of the majority was not very intelligible to a common Muslim. But a common unintelligent person depends on a public figure who can understand for him and can make a decision for him. Abdul Ghani likewsie did not understand much but he had complete faith in Jinnah and Muslim League. "They said view your Hindu neighbour with suspicion and he did that. They said there should be a Pakistan and he shouted for Pakistan."3 After the declaration of the partition the legal system paralysed with no political will or social context to guide it. The moment social context becomes a vaccum, legality has no relevance. For Inayat-ullah-Khan, the city police inspector, "things had ceased to have a legal right or wrong"4 since he listened to broadcast announcing partition of India. He orders force entry in the Mohalla though he knew "of the municipallaw which allowed the citizens to close the side lanes and Mohallas to general traffic at night" Rahmat-ullah-Khan fully exploits potentialities of evil in conjunction with legal authority.

Before British India, Muslims were traditional rulers and even during British India they continue to enjoy some distance resemblance to the ancient Muslim rulers Muslims somehow could not adapt themselves to British ways while Hindus could, at faster rate. This resulted in economic disparity between two communities. Hindus controlled business even in Muslim-dominated areas. The evil unleased by this disparity is externalised in the from of conflict between Abdul Ghani and Lala Kansi Ram. The offer of Abdul, a share holder in the business of Lala Kansi Ram highlights the social base of evil. Abdul-Ghani was in the procession that passed through the lanes of Sialkot City on the first night after the declaration of partition. "And as he passed the house where Lala Kansi Ram lived he looked up and shouted"

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Pakistan Jindabad." Abdul Ghani's behaviour shows that he views creation of Pakistan as personal victory over the rich Hindus like Lala Kansi Ram.

The whole affair was provided a religious glow very intelligently. The partition of India is not simply a creation of two nations. It is carving out a room for Muslims. The word Pakistan connotes to common Muslims in the novel what it simply denotes: 'land of the pure'. The city police inspector Inayat-ullah-Khan thinks of the sins he has committed by ordering lathi charge on Muslim League Muslisms at the instance of the British. Abdul Ghani views Hindus as Kafirs and he is more or less certain that the massacred train-load of Hindus will go to Dozakh.

Before evil is translated into actions, it remains merely a psychological phenomenon. People feel the presence of evil and react with instinctive recoil. The novel opens on the fateful day the Viceroy was to make an important announcement. "This morning when Lala Kansi-Ram told Prabha Rani of the coming broadcast, he was in a reflective mood. He was not jubiliant and gay, he looked timid." He is sure that "every thing will be ruined if Pakistan is created." Soon this feat grips others. Even Prabha Rani, who did not understand the complexity of Creation of two nations out of one, was frightened's and Lala Kansi Ram had to stifle his anxiety in order to relieve hers. When Arun expresses strong probability of the British granting Jinnah Pakistan, "2 flicker of tear passed over the faces of"10 Isher Kaur and Prabha Rani. Tension was very palpable as the tenants of Bibi Amaravati gather in the room to listen to viceroyal announcement. As Jinnah shouts on radio 'Pakistan Jindabad', "each family instinctively drew its members together as a gesture of protection against the danger. 11 The same night, each family sat on the cots and ate silently. The first cracker exploded before they could finish the dinner." Food remained unswallowed in the mouth of Prabha Rani as the cracker "Muslims carried out a jubiliant procession through the city. Residents of Mohallas closed their street gates." as if they were fearing a visit from a pre-historia from a pre-historic monster"

Lala Kansi Ram could not find words
to assure Padminia to assure Padmini against the fear of being dishonoured. Instead, "feat tooke hold of him against the fear of being dishonoured. Instead, "feat tooke hold of him and he had a severe constriction in his chest, 14 At the consistent head a severe constriction in his chest, 14 terfor of the consistent beat of drum by Muslims "the centuries old terfor of Punjabi myths accepted by Muslims "the centuries old terfor of punjabi myths accepted by Muslims". Punjabi myths associated with that sharp hollow sound" made people

tremulous. People start up with each strike at drum as if some "weird spirit" stood by them. Terror thickens as the procession decides to press open the street gate. On the first day of riot in Sialkot, Hindus ran for their lives "as if a fiend was after them."

Evil that was let loose was gigantic, therefore the evil, in the novel, is presented enmasse. Everytime the novelist picks up one individual incident in order to show the reaction of the individuals who make up the mass. Among the first trainload of massacred Hindus were Madhu and Rajiv. Caravan of Lala Kansi Ram, moving towards India, discovered among the murdered people the dead body of Dr Chander Bhan. Some Hindu identified the daughters of Dr. Chander Bhan in the parade of naked Hindu women. The successful abduction of Sunanda and attempted rape on her show in microcasm the havor poured on abducted women. Even among the evil doers Abdul Ghani and Captain Rahamat Ullah Khan are individually identified. Both find punishment overtake them soon after the evil deed. No sooner does Abdul Ghani pain Arun, he is terribly roughed up by Chaudhari Barkat Ali. Rahmat-Ullah-Khan is murdered by Arun while he was attempting to rape or raping Sunanda. The evil doers and their victims are by and large, non-descript and faceless. A Hindu "was caught hold of in a deserted part of the city, a large kitchen knife was driven through his stomach and he was left to die on the road. 18" Since both evil doers and victims are faceless one description of murder can apply to all murders.

The evil enmasse is not presented evil in action but evil in consequence, "The killing was invariably done with a knife, and often the knife, the large blade driven through was left in the body of the victim Where the victim survived the first blow, he was repeatedly stabbed in the chest and abdomen. Faces were not disfigured, but the killers had a macabre fascination of ripping open the stomachs. In each case, the intestines of the man would have spilled from the body and would be lying next to him, in a pool of blood. 19" The convoy of Lala Kansi Ram moving towards India found in each village" the remains of parties that had been attacked and butchered. In many cases, the dismembered human limbs and skeletons were lying still there. 20" They found the road 'littered with articles, discarded turbans and female headgear' shoes, umbrellas, sticks and cans of food" In the mass of butchered

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people Lala Kansi Ram identified Dr Chander Bhan and wondered what had become of his wife and daughters.

Muslim mob attacked convoys and retreated on horses carrying away a number of refugee girls including Chander Bhan's daughters" aged nine and seventeen. Shorn of all social, religious and legal protections the Hindu women are pitted against primordial forces. Socially they are "Filthy" religiously they are "Kafir" and legally they are nonentities. Evil directed against women is expressed through sex. Evil expressed through sex becomes evil incarnate because it vitiates the very basis of man-woman relationship on which all social activities depend. Mass rape, sexual murder and sexual humiliation are the special features of treatment of women in the novel. Rape, especially mass rape, is more directed against man to whom the women belong than the women as individuals. It is a successful assault at the intergrity of men-andattempt" to unman them by taking their women" Mass rape expresses the inferiority, powerlessness and disintegration of women, as a whole, and of man to whom sexually abused women belong.

The abduction of Hindu women really unmanned the whole convoy. Consequently, "to the last person they looked demoralised." These women were subjected to mass rape, at times at public places, and in the presence of large gatherings" In fact "sadism in rape is unavoidable because the intention of rape--to destroy-- is irrefutable" Sadism in its ultimate state leads to sexual murder. The rape was followed by other atrocities, chopping off breasts and even death." The pregnant women had their wombs ripped open.

Those who could survive or escape mass rape and/or sexual murder were retained for repeated "rapes and humiliation" on order to bring home the Hindus their inferiority and powerlessness. The Muslims of Narowal decide to parade captive Hindu women naked whom Muslims have abducted from convoys. The women Muslims paraded, had their heads and armpits completely shaven. "So were their pubic regions" This shaving of body hair was intensely humiliating experience as testified by Fania Fenelon from the experience in Nazi concentration camps. "It was odd but that was real humiliation; having no hair" The paraded women had been so thoroughly humiliated that "none of them made any attempt to cover themselves with their hands. The expressed inferiority of Hindu women and hate for them becomes

very intense when the crowd cried to rape them while calling them filthy Hindu bitches. In order to add grotesqueness to the scene there were two old women at the tail of the parade. "It was no longer a lewd scene; it became evil incarnate. Darkness was added to darkness, and a strange terror was let loose on earth."34

Authorial Note:

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The article does not interpret history. What may appear interpretation or misinterpretation of historical facts is only the interpretation of incidents as presented in the novel.

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Yoga and Paranormal Phenomena

P.V. Krishna Rao*

Indigenisation has many aspects to it. The scientific validation of classical ideas concerning human nature and the formulation of viable theories based on them is one aspect of indigenization. This may involve the initiation of new lines of inquiry and the development of appropriate methods. The other equally important aspect of indigenization is making Psychological research socially relevant. This involves inquiring into the psychological dimensions of the existential problem of the Indian people such as overpopulation, poverty, regionalism, bilinguism, etc. Also an examination of social practices, beliefs and value systems in contemporary society from a psychological standpoint is a part of this inquiry, to the extent classical viewpoints determine the thinking and behavior of man in contemporary society, the first kind of approach has a direct bearing on the second.

There have been a number of attempts in both these directions in our country. The present paper examines the concept of yoga from such a perspetive and describes the empirical work done by the author on extrasensory perception.

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Yoga is a pervasive concept in classical thought. In recent years it has become a subject of considerable interest among public and the scientific community. As a result voluminous literature has been accu. mulated on yoga.

There are many different orientations in the broad domain of yoga. The yoga system as it was organized and systematized by Patanjali of 2nd century B. C., grafting it on to samkhya metaphysics is known as Raja yoga. Minor differences not withstanding sankhya and yoga are generally referred to as a single system of philosphical thought. Gardner Murphy (Murphy & Murphy, 1968) once remarked that the systematic development of yoga by Patanjali "constitutes one of the great psychological achievements of all time" (P. 96).

Yoga encompasses a world view, a theory of man and universe, a way of life and a set of exercises for the regulation of mind and body. It appears to be an eschatological and sotereological concept aimed at liberation from the human condition (Eliade, 1969). The psychological and parapsychological ideas contained in samkhya texts, yoga sutras and their several commentaries have been described by a number of authors (e.g., Kulakarni, 1972, Murphy & Murphy, 1969; Paranipe, 1982, 1984; Pathak, 1932; Ramachandra Rao, 1962; Rao 1975, 1988; Safaya, 1975; Sihna, 1958, 1961). These attempts helped to introduce yoga into the mainstream psychology and parapsychology as one of the non-Western perspectives.

The following is a brief description of certain concepts of samkhya-yoga that are relevant to research in parapsychology. Parapsychology is the study of the cognitive and kinetic aspects of behavior that do not seem to be mediated by any known sensory and motor mechanisms. The cognitive aspect of the parapsychological phenomenon is known as extrasensory perception (ESP) and the kinetic aspect, psychokinesis (PK). ESP and PK ar referred to as psi phenomena without differentiatining between the two. In recent years a large body of data pertaining to these abilties and various altered states of consciousnesses such as relaxation, hypnosis and dreaming lead some philosophers and parapsychologists to pay considerable attention to the concepts of yoga (e.g., Atreya, 1957; Honorton, 1978; Rao, 1975) Stanford, 1977)

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Purusha, which is pure consciousness is devoid of any representations. The contents of our cognitions are the manifestations of prakriti and their awareness comes when they come into contact with purusha. Awareness is cit, while the cognitive data is buddhi. The awareness made possible by the association of the purusha and buddhi, which is subtle manifestation of prakriti, is basic to our knowledge. prakriti has there gunas or aspects to it sativa, rajas and tamas. Sativa, the most subtle of the three is thought-stuff (or intelligence-stuff). Rajas is energy. Tamas is mass or ineatia. While rajos and tomas predominate in gross matter, sattva is predominant in psychical activities These gunas combine in various proportions to produce the variety of objects and thoughts in the universe. It is sattva that illumines buddhi. This element makes possible the interface of purusha with prakritl. The interfacing generates the notion of ego and self- consciousness. The purusha confuses the ongoing changes of the buddhi as its own. It is the latter which interacts with the external world through the senses and assumes the from of objects in perception.

The mind or psyche (citta) includes buddhi, ahamkara and the senses. It undergoes incessant changes like the flame of a lamp. The fluctuations known as chitta vrittis, constitute the experiences of a person. These fluctuations are caused by the external and internal forces, the samaskaras and vasanas of this life as well as the past lives. There is power (sakti) stored up in the citta or antahkarana which is capable of acting on its own. The yoga system of Patanjali is to control the fluctuations of the psyche for the purpose of attaining the state of supreme consciousness (kaivalya). Yoga describes an eight-fold path for the control of citta. It involves (a) Yama (restraints) (b) niyama (observances) (c) asana (posture) (d) pranaroma (breathing exercises) (e) pratyahara (withdrawal of the senses from their objects) (f) dharana (cencentration) (g) dhyana (meditation) and (h) samadhi (spiritual ecstasy) (woods, 1927).

The final three stages, dharana, ahyana and samadhi are collectively called samyama. According to Patanjali by doing samyama on various objects, the yogi can attain paranormal powers (siddhis or vibutis) such as the knowledge of past and future, the power to read other minds, the power to become invisible, etc., and omniscience and and omnipotence Patanjali, however, clearly stated that such powers are only obstacles to the attainment of the supreme state of consciousness and that the practitioner should scrupulously avoid using them.

THE VEDIC PATH

The guna theory of samkhya-yoga is also relevant to understand the paranormal powers. According to samkhya-yoga, the three gunas interact and compete with each other resulting in the predominance of one over the others. When sattva predominates over the other two, there is a rise of knowledge in the mind. When rajas dominates, the mind is characterized by greed and the rise of passions, emotion and desires when tamas predminates over sattva and rajas, it leads to ignorance, idleness, errors in cognition and delusions. According to yoga theory, normally, when a guna dominates, the other two are not totally inactive but dormant, Further any particular state of sattva dominance will not be a pure sattva state and tals impurity prevents sattva from being pure consciousness and attaining supreme knowledge (Kulakami 1972). The gunas and their interaction and predominance undergo transformations in the several stages of yogic development (Rao, 1957; Sinha, 1968).

Vyasa in his commentary on yoga sutras described five stages in the attainment of samadhi and the role of the gunas in these stages in detail (Sinhr, 1958). In the first stage, the mind under the predominance of rajas is unsteady and constantly flits from one object to another. In the second stage, the mind is overpowered by tamas and becomes listless and drowsy. In the third stage too, the mind remains unsteady for the most part but occasionally becomes steady as it avoids painful things and absorbs itself in pleasurable objects. In the fourth stage, owing to the dominance of sattva the mind withdraws from all other objects, attains concentration on one object and falls into coscious estacy. In the final stage, the mind retaining the potencies ceases all its functions and reaches the hlighest stage of samadhi.

Vijnanhbhikshu pointed out that the mind of a yogi comes into contact with sensorially shielded objects by the virtue of powers obtained through the practice of meditation which helps to eliminate tamas. According him, the tamas of the mind is removed sometimes by the intercourse of senses with objects in ordinary perception and at other times by the dharma born of meditation.

The ontological status of paranorml powers has been discussed and questioned by a number of thinkers in the context of yoga (e.g., Bharati, 1974; Kosambi, 1976; Staal, 1975). The field of parapsychology which has developed and standardized certain methods to investigate

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ESP and PK, and accumulated a large body of information related psi has been debated and reviewed seriously (Rao & Palmer, 1987).

Besides these issues, the empirical study of yoga and paranormal powers has to face certain conceptual and methodological problems owing to the very nature of the system of yoga. In formulationg testable hypothesis by delinking and isolating some ideas, certain premises of the very system are inevitably ignored.

For example, yoga is a way of life as it was originally formulated, but in contemporary times the emphasis in not uniform on all the eight limbs of yoga. Most often the subjects available for study are those who are practicing some steps in yoga, without embracing a true yogic way of life. The yoga and meditative procedure in vogue are "instant" in nature (Rao, 1988)) Nevertheless, in scientific inquiry such exercises are useful because they may eventually lead to the development of proper hypotheses, appropriate tools and stategies for pursuing knowledge. Therefore, we have attempted to test some ideas pertaining to psi in our research at the Andhra University. As you may be aware, Prof. K. Ramakrishna Rao helped to establish the Department of Psychology & Parapsychology at Andhra University, and found a place for it in the world map of parapsychology.

With this elaborate introduction, now I wish to turn to a brief description of the studies conducted at the Andhra University, in which I was involved as an investigator.

1. Yogic meditation and psi scoring.

In our first study (Rao, Dukhan & Rao 1978) we tested the students of Ananda Ashram run by Swami Gitananda at Pondicherry and Bangalore. While some of the subjectes were senior meditators having a few years of experience, others were only recently inducted to yoga. We have tested altogether 59 subjects—31 juniors and 28 seniors in a series of three investingations. The subjects were administered individually two types of ESP tests in eight sessons both before and after they have meditated. The ESP tests involved guessing the sensotially shielded ESP symbols and pictures. On both these tests, the subjects scored significantly better on the tests administred immediately following meditation than before meditation. But this finding was obscured by the fact that the subjects scored significantly negatively in the sessions before meditation.

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In this study the subjects served as their own controls and their motivation and expectations with regard to ESP test performance could not be controlled.

2. The three gunas and ESP

In a study on the doctrine of three gunas, (Rao & Harigopal 1979) we attempted to investigate the relationship between the gunas and ESP test performance.

From a psychological standpoint, the three gunas may be regarded as the three fundamental components of the human mind (Kulakarni, 1972), as the tendencies exhibiting themselves at different levels of consciousness (Pathak, 1932) or as the three aspects of human temperament and personality (Boss, 1966; Parameswaran, 1969; Smart 1964). In the words of Dasgupta (1952) "the quality of sattva..associates the self with the attachments for pleasure and knowledge. The quality of rajas moves to action and arises from desire and attachment. The quality of tamas overcomes the illumination of knowledge and leads to many errors" (P. 462). In view of their role in the manifestation of paranormal abilities, as described earlier, we assumed that the gunas as they manifest in normal individuals may be related to the ESP test performance and hypothesized a positive relationship between sattava and ESP and a negative relationship between rajas tamas and ESP. We further assumed that the negative relationship would be more pronounced in the case of tomas.

These hypotheses were put to an empirical test by employing a standard ESP test and a personality inventory based on the doctrine of three gunas developed by Parameswaran (1969) and Uma, Lakshmi and Parameswaran (1971). The subjects were 112 post graduate students of the Andhra University colleges, The results indicated a negative correlation between tamas and ESP scores. The subjectes who were high on tamas tended to miss the ESP targets. This kind of performance on ESP tests is generally interpreted in terms of negative motivation of systematic cognitive error operating at the unconscious level (Rao, 1965). As tamas is supposed to contribute to errors in cognition, the fiindings appeared to be meaningful.

However, it may be noted that, in this study the subjects were not yoga practitioners and their performance on the ESP task did not deviate from the mean chance expectation.

YOGA AND PARANORMAL PHENOMENA

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Meditation, extrasensory perception and subsensory perception

As a part of my doctoral research. I have investigated the effect of transcendental meditation (TM) on ESP and subsensory perception (Rao & Rao, 1982).

The investigation comprised of two independent series with two groups of subjects. One group of subjects (the contral group) were administered a subsensory psi test in a single session and the second group (the TM group) were administered the same test after they have meditated. The subjects in the TM group were initiated into meditation and they practiced meditation twice a day for one week. The subsensory psi test was a guessing task which involved the tachistoscopic presentation of slides containing Pictures to assess subsensory peception and slides smudged with ludian ink but designated with target pictures that can be known only through ESP to assess ESP.

The results of the TM group gave a significant positive correlation between ESP and subsensory perception scores. In case of the centrol group no such relationship was observed. A comparison of the scores of TM and control groups gave evidence that the TM group did better than the control group on the subsensory task but not on the ESP task. Meditation appeared to trigger a relationship between the processes involved in ESP and subsensory perception.

These studies indicate that this line of research is worth pursuing to arrive at definitive conclusions regarding yoga and paranormal abilities. Kolakami, T. R. (1972) Appentional and your, Bombell

In concluding this brief account, I wish to point out that there are several other studies conducted by the investigators in West on psi and meditation. In his reviews of theses studies, Rao (1987 1989) concluded that they do suggest ESP on the part of meditation subjects but ": but "it is difficult to argue that these experiments support the hypothesis the difficult to argue that these experiments thesis that meditation enhances one's psychic abilities. Like the studies of meditation enhances one's psychic ability.
lack of an other areas, ESP meditation studies suffer from the lack of appropriate controls" (1989, p. 21). A controls" (1989, p. 21).

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Surya kant Srivashtava*

As per the definition available museum is known as a temple, home or resort of Muse, one of the goddesses daughters of Zeus and Mnemosyne of liberal arts. It is also defined as an institution for the collection, exhibition and study of objects of Artistic, Sceintific, historic or educational interest. Museum now-a days is far much wider Phenomenon. The International committee of Museum (ICOM) and its national constitution has defined museum as "Any permanent establishment administered in the general interest for the purpose of preserving; studying enhancing by various means and in particular exhibiting to the public for its dilectation and instruction, artistic, historical scientific and technological collections. Botanic I and Zoological gardens and other estableshments, where living specimens are presented and public libraries and archival institutions maintaining permanent exhibitions rooms are also included with museums.

Whatever the nature the establishment which are now included in the definition all began in the same line as the accumulated treasures of royal House. Collections of religious institutions of private collections etc, with due course of time they have developed necesstees such as Art, Archaeology, Historical, Armoury, Culture, Numismatic Geological, Anthropological, Postal, Police, and decorative art.

Curator, Archocological Museume, Gurukula Kangri Vishwavid, alaya, Hardwar

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Recently food has also been made a subject of museum. The Potalo Museum, Washington. (D. C.) was established in 1983.

Available classification of museums on different lines is as under-

The category on the basis of its character and scope, contains museum of Art and Archaeology. Historical, Natural, Anthropological, Social, Cultural, Postal, Induestrial, health, Childern, Pale, Rail etc.

A few museums included some or all of these different groups within its scope are called as Multipurpose.

Second group of the museums is based on its purpose for which they are established. It includes National, Regional, Provincial, Local, City, Site, professional, Private and Industrial museums.

School, College or University museums primarily meant to serve the teaching aids,

- 3. On the basis of its administrative control museums are also classified in the following categories—
- 1. Government museum (Central or State).
- 2 Municipal museum (Controlled by municipalties or corporation).
- 3. Museums administered by a registered society.
- 4. Museums administered by a board or trustee.
- School, College or University museum.

The museum management also includes building, budget, personal staff and security. But it differs on its character. Other than the big museum of national importance all the museums are generally with day to by the curator at the top. Who excercises his authority with day to day administration and is responsible for the smooth working in determining the general policies, securing materials, stage up exhibition up exhibition; organising recreational and educational activities.

The spiritual power and the active performance of every museum depends upon the curator of all that can make or mar the success of a museum. The museum. The personality of the curator is the most vital. A good curator can present of the curator is the most vital. A good curator can present of the curator is the most vital. curator can present museum collections with available limited sources in a quite apprecial. in a quite appreciable manner. A curater can reflect his own ideas and theories provided in a curater can reflect his respective and theories provided he is fully trusted and supported by his respective managing body. In the managing body. In the museums of national importance all these duties are performed by the Director.

Wildlife in Postvedic Period with Special Reference to Sutras and Smrtis

Dr Vineet Ghildial Sharma

INTRODUCTION:

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Early Man was an integral part of nature and formed a part of the biosphere. However, with the social and cultural evolution of man, a growing conflict has developed between the man and environment. His seeming supremacy over others, scaling greater and greater heights, led him to a state of mind, considering himself as the "Master of Nature" ard some what—separate and isolated from it. This feeling of "Fuphoria or self deception" coupled with the apprehension of a seemingly inexhaustible store-house of natural resources, led him to destroy nature over years, posing today a serious threat to the very survival, existence and continuity of humanity on this planet. Thus, Wildlife is primarily important not for its scientific or even esthetic value but for its ecological value. Wildlife is an integral part of our ecosystem; its survival is a very strong indicator of our own.

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THE VEDIC PATH

The purpose of the present contribution is to present a compresent a c hensive picture of the wildlife as recorded in the postvedic treatises

POST VEDIC TREATISES : SUTRAS AND SMRTIS

After the Vedic period, separate treatises came to be written on rules concerning social laws, sacrificial rituals and domestic ceremonies respectively called Dharma-Svtras, Srauta- utras and Grhya-Sutras. Fach one of these types has come down to us in different versions, composed or compiled by different authors at different times in different regions. The Smrtis deal with the same subjects, but no longer recognize the triple dictinction. In other words, a Smrtis work treats of the three subjects in one and same treatise. Besides, what is stated in the Sutras in a very concise manner is described in an elaborate way in a Smrti. Again, Smrtis give more prominence to social laws and are hence known by the alternative designation of Dharma-Sastras. Like gutra treatises, Smrtis, too have been handed down to us in various verions, ascribed to various authors, throwing light on local practices obtaining in different regions.

As indicated above, the Sutras generally precede the Smrtisin point of time. It has, hawever, not been possible to assign a precise date to any Sutra or Smrtis Most of them are placed in the centuries immediately preceding Christ.

Of the Sutras, the Apastamta-dharmasutra (Ap.) Baudhayanadharmasutra (B), Goutama-dharmasutra (G), Kausika Sutra (Kaus. Sutas) and Ramasutra of Vatsyayana (KS), have been taken inso account for studying wildlife. Regarding Smrtis the Manu-Smrti (MS); Visnu-Smrti (Vi), Vasistha-dharmasastra (Vas), and Yajnavalkya-Smrti (YS) have been selected fo exposing the account of the knowledge of ancient Indians during the postvedic period.

SOME IMPORTAN WILD ANIMALS IN SUTRAS AND SMRTIS Aja (Wild goat):

The aja (Capra hircus Linnaeus) has been frequently mentioned (G., VII. 15. W. 1. 3.9; II. Sutras (G., VII. 15, XII. 22, XVIII. 21; B., I. 12 4, II. 3.9; II. 3.9; II. 6.34; Vas., XIV 35 6.34; Vas., XIV. 35, XII. 22, XVIII. 21; B., I. 12 4, II. 3.9; II. shave also recorded as good for sacrificial purposes (MS., have also recorded this animal as good for sacrificial purposes (MS, VIII. 235, XI. 135; YS., II. 10.159, III. 5.271). The aja was preferred than bull for sacrificial purposes probaly because it was discovered to be singularly free from tuberculosis. It is remarkable that the 'bezoar stone'. formerly famed in Europe and regarded in the East as an antidote to poison and a remedy in many diseases, is a hard concretion found in the stomach of this goat. The Ayurveda which embodies the Hindu system of medicine, prescribes goat's milk and goat's flesh for patients as necessary diet.

Another variety of goat, the Himalayan tahr, Chaga (N. mitragus jemlahicus Smith. has also been mentioned in Sutras and Smrtis (B., 1.18; Ap, 1.3.6., Vas., XI 63, XXI.23). A particular species of goat named Vasta is also refereed in Sutras and Smrtis (G, 1.18, Ap, I.3.6; Vas; XI.63, XXI.23) whose skin is to be worn by a Vaisya Brahmacarin as an upper garment.

Gaja (elephant):

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The Gaja (Elephas maximus) has also been mentioned in Sutras and Smrtis (B., I. 1.11, II. 6.34, KS., II. 64, II. 8.19, Vas., II. 11, MS, XI 136, YS, III. 5.271, 274). There are evidences of elephant having been tamed after capture since Rgvedic period. It is a ferocious animal in its wild state, living on mountains and in the deep recesses. of forests According to the account available from Baudhayana-Dharmasutra, there are curious indications that the dust raised by the Gaja is regarded as good for health in a residential quarter (B, I. 1.11, II. 6.34).

Mrga (Dear):

The deer has been mentioned in Sutras and Smrtis as Mrga (MS., XI. 69, KS., IV. 1.33, VII. 2.35), Harina and Kurangama (Vas., IV. 71). The Buadha) and Dharmasutra has recommended the flesh of deer, which can be eaten. In the Goutama Dharmasutra (XV. 15), it is mentioned that manes are satisfied for three years by the flesh of deer. The common deer, which are present in India are spotted deer or Chital (Axis axis), Barking deer (Muntiacus munijak), Musk deer (Moschus moschiferus), Swamp deer (Cervus duvauceli) and Sambar (Cervus unicolor).

Ruru (Black buck):

The Ruru (Antilope cervicapra) has been mentioned in Sutras and Smrtis (G., I. 18, B., I. 3.15, Vas., XI. 62, VI., 80.7) The ruru was

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known as Krsnasara mrig in Rgvedic India. The black buck has also benen mentioned as Rsya Painted or white fcoted antelope in Baudha. yana Dharmasutra (B., I. 12.6), whose flesh is edible.

Gardabha or Khara (Asiatic Wild Ass) :

The Gardabha (Equus hemionus), derived from root gard, it means that which makes itself known by its bray, has been mentioned in Sutras and Smrtis (G., XII. 20, XVI. 8, XXIII. 5.17, B, II. 1.830,6. 34, Ap., I 10.19, 26.8, 28,19.21, KS., II. 6.41). Its bray, according to Dharmasutras, causes cessation of studies. Its flesh is necessary in the expiation of sin incurred by a Brahmacarin indulging in sexual intercourse with a woman (B. II. 1.4,30, 6.34). Among other things, the wearing of its skin is prescribed in expiating the sin arising from the destruction of bhruna (foetus).

The Asiatic wild ass has also been mentioned as Khara (G., XII 20, XXIII. 5, Ap, 1.28 19, 1.28 21, B., II. 6.34, MS., XI. 154.199, YS., II. 10.160. III. 5.271,277,280) in Sutras and Smrtis. It is refered that its skin is to be put on by one atoning for the sin arising from the desertion of one's youthful wife, and from the killing of buruna (foetus). The dust, raised by it, is inauspicious (B. II, 6,34).

Godha (Iguana):

The Godha (Varonus sp.) has been recorded in Sutras and Smrtis (G., XVII. 25, B. I, 12.5. Ap. I.17,37, Vas., XIV. 39, MS., V. 18, YS. I.7.177, III 5 270). According to Dharmasutra, godha is one of the fivetoed animals, whose flesh can be eaten.

Khadga, Khadgin (Rhinoceros:

Sutras and Smriis have also references of Khadga-Khadgin (Rhinoceros unicornis) at many places (B., I.12.5, G., XVII. 25, Ap., I. 17.37. Vas. I. 17.37, Vas., XIV. 47, VI, 79.16, MS., V. 18), According to Budhavana dharmasutz 11 vana dharmasutra the Khadga, though five toed, its flesh is prohibited (B. I. 12.5 Rut (B. I. 12.5. But, according to Apastamba Dharamasutra, the meat of rhinoceros is offered in Sradha ceremonies. If a rhinoceros meat is given to Brahman given to Brahmanas seated on the skin of a rhinoceros, the Manes are satisfied for a very long time.

Kola, Sukara, Varaha (Wild boar):

The wild boar (Sus scrofa) has also been mentioned by various

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names as Kola (Vas., IV. 48), Sukara (G., XVII. 27, XXII. 26, XXIII.6, B., I. 12.3, I 12.6, III. 6.7, Ap. I. 17.29. 1 21.15, Vas., VI. 27, XIV.47, XXIII. 30, VI., 80.8) and Varaha (G., XXII. 26 B. 1.12 6, Vi., 80.8, MS., V. 14.19, VIII. 239, XI. 134, 154, 199, Y.S., I 7.176, III. 5.273).

According to *Dharmasutra*, *Varaha* is one of the two-hoofed beasts whose flesh can be eaten. In the *Gautam Dharmosutra* (G., XV, 15), It refers that manes are satisfied for three years by the flesh of boars.

Mahisa (Wild buffalo):

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The Mahisa (Bubalus bubalis). literally means that which gets pleasure in water, has been described, as one of the two hoofed animals whose flesh can be eaten in Sutras (B., I. 12.6, II. 25, G, XII. 21, XVII. 21, KS., VII. 2.32) and Smrtis (Vas., XIV. 35; Vi; 80.10; MS; V. 9; YS; II. 10.159). According to Badahayana Dhamesutra, the rearing of wild she buffaloes for livelihood is a minor sin. The milk of it, within ten days of calving, is prohibited.

Nakula (Mongoose):

The Nakula has many references in Sutras (G., I. 64, XXIII. 21, B., I. 19.8) and Smrtis (Ap., I. 25.14, Vas., XXI. 24, XXIII. 29, MS, XI. 131,159, YS., III. 5.270). Six species of Nakula are found in India, owt of which two, the common mongoose (Herpestes edwardsi, Geoffrey) and the small Indian mongoose (Herpestes auropunctatus Hodgson) have adapted themselves to every condition of the climate and surroundings. H. edwardsi has the distribution in whole of India from the Himalayan foothills to Cape Comorin, extending westward to Persia and Mesopotamia and Southwards to Ceylon, however, H. auropunctatus is distributed in Northern India from Kashmir to Bengal Orissa and Assam extending estwards that Burma and the Malaya Countries and westwards into Afghanistan, Baluchistan. Persia and Mesopotamia.

According to Baudhayana Dharmasutra, the expiation for killing the Nakula is equivalent to that for killing a Sudra (B., 1 19.8),

Putikhasa (Himalayan Marmot):

The Putikhasa (Marmota bobak Muller) has been mentioned in Apastamba Dharmasutra (Ap. I. 37.37). Another species of marmot, long tailed Marmot (Matmota cau ata is also commonly present in

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India, These marmots are confined to the higher leves of the Himalayas and the highalands beyond. The Himalayan Mormot lives at altitude ranging from 4000 to 5500 m. The Longtailed Marmot is found at levels between 2400 m and 4300 m. Marmots are distinctive in their stout, squat build, short or moderate tails and very small ears. They live in large colonies excavating deep burrows in which they hibernate through out the winter.

Salavrka (Hyena):

The Salavrka (Hyaena hyaera) has been mentioned in Apastamba Dharmasu'ra (Ap., I. 10.19, II. 11.29). The hyena has a dog like build, massive head and fore-body, weak hindquarters, and a heavy dorsal crest of long hairs, sharply defined from the rest of the coat, distinguish the hyena. Its colour varies from cream, buff, or tawny to the grey or dirty white of the harsh scanty summer coat. The Indian hyena has transverse stripes on body and limbs usually well defined, less so in the full winter coat. The hyena is rare in thick forests, abundant in open, where low hills and ravines offer convenient 1 oles and caves for shelter.

According to the account available in Apastamba Dharmasulta the cry of Salavrka, when heard, causes cessation of study.

Sallaka, Salyaka, Saryaka (Procupine);

The Sallaka (Hystrix indica has been well accounted in Sutros (Ap., I. 17.37, B., I. 12.5, G., XVII. 25) and Smrtis (MS., V. 18, Vas. XIV. 39, YS., I. 7.177). Porcupines from a separate family Hystricidas of rodents, easily recognized by their hoir, modified more or less completely into spines. The quills on the back are very profuse.

Vrka (Wolf);

The Vrka (Canis lupus Linnaeus) has been described in Bauday yana Dharmasutra (B., III. 3.6) and Manu Smriti (MS., VIII. 235.236). The Vrka is one of the members of the family Cauidae having a well shaped head, long pointed muzzle, large erect ears, deep chested muscular body, bushy tail, add slender, sinewy limbs. wolves do not prefer to live in thick forests, they are more common in bare and open regions In the barren uplands of Kashmir, Lodak, and Tibet the live as nomads coming down the the valley in winter, migrating with game and grazing flocks to the snow-line in summer.

WILDLIFE IN POSTVEDIC PERIOD WITH

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Vyaghra (Tiger) :

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The Bau hayana Dharmasutra (B., III. 3.6) and the Kamsutra of Vatsyayana (KS., II. 6.41, V. 5.16) have the reference of Vyaghra (Panthera tigris). The Vyaghra is a member of the cat family, Felidae. The Vyaghra is a national animal of India. It lives in humid evergreen forests, in dry open jungle, and in grassy swamps of the terai, while in the Sunderbans it leads an almost amphibious life in a terrain of trees, mud. and water.

CONCLUSION

Dealing with the foregoing text it may be concluded that the study on Wildlife in postvedic period with special reference to Sutras Smrtis stimulates a spirit of scientific enquiry about the practical wisdom of the ancient Indians relating to wildlife, and the modern scientist gets many of the zoological informations of the Indians at one place and in a systematic manner so that he can test their veracity. Besides being of historical interest, it may widen the existing horizon of knowledge about wildlife biology.

ACKNOWLEDGMENT

Author wishes to express his gratitude to her husband Dr. Ramesh C. Sharma for the help rendered by him in identification of the animals and their zoological names.

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The Psychological Significance of Hindu Myths

Dr. J P. Balodhi

Mythology has always influenced the religious, cultural, social and political life of an individual. It's immense influence on human mind is due to the fact that human mind always thinks in terms of archetypes which are buried deep in the collective unconsciousness. Myths are projections of these archetypes. It is an attempt by man to make order out of chaos, make sense out of the manifold diversity existing in the world (Spence, 1921).

The Latin meaning of myth is "handing over the narration from one generation to another generation". Encyclopaedia of the social sciences XI describes myths as tales of the supernatural world which share the characteristics of the religious complex. It's stories of the past supernatural things its types of plot and even its specific incidents are those of current folk tales. But present author does not agree fully with this definition of myths. Myths can not be said as religious stories alone, since religion in its widest sense includes on the one hand, the conceptions which man entertains of the divine or supernatural power and on the other, that sense of dependence of human mind on those powers which finds its various expressions in various forms of worship

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(Macdonell, 1982). Mythology can, to some extent, be connected with former side of religion. But it does make human mind to depend on those mythological characters/heroe/Gods etc., for their support and help. Sometime mythology can be merely a wishful thinking. So, mythology can not be understood for religious stories.

Myths are not folklore either. Folklore are set in modern or post historical period, whereas myths are set in a time when the society had not yet assumed its present form. In folklore, the protagonists are usually human beings or anthromoiphic animals, while in myths, the actors are usually of divine origin. Folklores are not necessarily believed or argued upon, but myths are culturally sacred precedents for present actions. Folklore amuse or entertain, myths install faith (Peseschkian, 1982).

Myths are not even historical events that really took place. It is true when mythological events are brought before the mind's eye, they appear to be real events—visualised and happened in particular time and space, but actually, they are imaginated events only. In mythology, the individual entities are not abstracted but their special characteristics are abstracted.

Now, after defining mythology and its scope, let us give a brief outline of Hindu mythology. Three trends of research in the last two centuries had direct bearing on the exploration of Hindu mythology. First one is that of social and anthropological trend researched by E B. Tyler, Herbert Spencer, Levy Bruhl and Durkheim. These groups carried research on primitive tribal people and arrived at totemistic, animestic, manistic, solar, lunar and astral theories of the origin of Hindu myths. The second one is Indological trend or approach, Indologists namely, Max. Mullar J. J. Nayer and Bergaigna reviewed ancient Hindu religious books particulaly Puranas and attached Cultural meaning to them. Whil the last group including Jung Zimmer and Coomarswami interpreted Hindu myths from psychological view Points. (Hillebrandt, 1979). All these trends however agree upon the view that imaginary of Hindu myths—like any other myth—speak of the mysterious world beyond the existing one. It's mystic phenomena generate its own momentam and creates an expanding horizon covering the whole range of human psychology. In following lines, an attempt will be made to explain some of the Hindu myths with their psycho76 THE VEDIC PATH

logical interpretations. Hindu myths are key-stones of Hindu religious and social complex as Hindu religious beliefs and social practices are unintelligible except through the way of their mythology. Hindu 'Psyche' can be best understood in the context of Hindu religion under the influence of three basic psychological components—namely. (1) 'Yajna' (sacrifice, offering) (2) 'Tapas' (asceticism, renunciation) and 'Bhakti' (devotion, surrender). I consider these three major components of Hindu mythological spectrum in ancient times. They are:

- 1. Vedic/Brahmanic mythology (sacrifice).
- 2. Non-vedic mythology (asceticism i. e Upanishadas. (Buddhism and Jainism) and
- 3. Puranic and Dharmashatric mythology (devotional).

Vedic mythology presents to us an earlier stage in the evolution of beliefs based on the personification of natural phenomena. The foundation on which Vedic mythology rests is still the belief that all objects and phenomena of nature by which man is surrounded are animate and divine and hence can be invoked. Thus, natural phenomena like 'Agni' (fire) 'Savitra' (sun), 'Ushas' (dawn), 'Indra' (thunder storms) are invoked to seek their favour in earliest text called Rigveda. The total number of these natural Gods are 33 th 3 ugh they are grouped into terrestial, aerial and celesetial classes. Agni on earth, Indra in air and Surya in heaven heads these groups (Bhattacharji 1978).

The psychological significance of Vedic gods seems to be the wonder and amusement of Vedic people who had agricultural occupation as the main source of survival. Hence, rain, earth, sun etc., became an integral aspect of survival and as such, these natural phenomena on whom the Hindu rely heavily evoke awe, apprehension and tegard. These are, hence, personified and worshipped to assure man and, to some extent, relieve man from the apprehension of unpredictability of their occurance. As such, earth is conceived as Prithvi which is not merely an expansion of land but encompasses its vegetation, wealth and prosperity. Same law stands in case of Sun, air and rain also. The Hindu mythopoeic mind has conceptualized them as universal parents. Sun and moon especially acknowledge the signs that guided a frc mone place to another and rescued him from dangers towards safety

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and well-being. They liberate the life's journey. Besides, Thunder storm which causes great destruction of harvest and death (Yama) that takes life away are equally worshipped in order to overcome man's fear through sublimation or projection on a outward source which is not under the control of anybody. 'Yama' is described as having a Court where Chitragupta -his minister keeps all accounts of every man's actions i. e. good or bad action so the doer can be sent to heaven or hell as per his action after his death On a psychosocial plane this myth seems to suggest an embeded internal locus of control for an individual's action during his life time. On the other hand, it also suggests man's striving to attain a lasting equanimity in this world. This equanimity is not achieved here and this wish seems to be fulfilled through the conception of Yama's, courtin other world and thus, trying to make a dream into a reality with slight modification (Mailonoswki, 1926). The moral conduct of Yama-is called 'Rita' or law of working in justice. It determines the kind of working, the force, power and measure of working of each thing (Zimmer, 1963)). Thus, we see that down the centuries, this faith is rooted in the Hindu's ethical consciousness. He obeys rules because nature herself does so and this obedience is at the bottom of the essential cohesion in nature and human society. Morality, then becomes a matter of inner compulsion, 'Niriti' the Goldess of darkness is also described as the evil spirit that grapples men when they violate Rita, Vedic mythology which knows no metanorphosis and still has so much impact on Hindu mind is perhaps due to collective memory demanded it as an indespensible archetypal pattern But in due course of time, man rather the gods occupied the central place in Hindu mythology. The straight forward alignment of forces-men versus god-changed radically in the second period viz. the post vedic period of Hindu mythology when sacrificial powers came largely to be 'replaced by ascetic and mediative powers. powers. Myths of this period began to be drafted from the standpoint of man as Brahmins, Rishis, Muni, Arhat, Bodhisattva etc. These ideals of man were looked upon the highest achievable ones, more important than cosmic order or Gods o Vedic at e. Thus, there is a great antagonism between gods and men. The ascetic is regarded as the virtuous, good and holy. A very different kind of emphasis on human beings appeared in the Upanishadic texts which maintained



that without any participation in rituals, a man could achieve a kind

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of immortality equal or indeed superior to that of the god. But this trend could not sustain for a long time.

Puranic and Dharmashastric Mythology:

As time passed, the revival of old Vedic thoughts took place in Hindu mythological scene. The gods personified in the Vedic age turned out to be moral and ethical guidelines of human beings and in this process, certain new gods emerged and certain old ones disselved In this emergence and dissolution of gods, 3 gods emerged on the horizon of Indian scene and they still dominate the Hindu mythological picture, They are: 'Brahma'—the creator, 'Vishnu'—the protector and 'Shiva' the destroyer. Vishnu in his role of protector is depicted of taking many 'Avataras' or incarnations. These Avataras are playful acts undertaken by Vishnu in the spirit of 'Leela' or 'Maya' in order to save mankind from time to time. These Avataras-twenty four in number are the projection of Hindu's ideal life, philosophy and culture. A spectrum of Indian thought including dance, sculpture, music, poetry and other fine arts and philosophical speculations are interwoven around these Avataras, In these Avataras, the basic value of life is brought out i. e,, the victory of good over bad through the concept of gods and demons. The demons are depicted as the symbols of ego, pride and delusion (Watts, 1961) Rama and Krishna-two Avataras of Vishnu still hold good for their Ideological, moral, social and spiritul values. Ramayana and Manabharata two epics still guide the Hindu behavioural/pattern. One of the distinct characteristics of puranic mythology is the fact that Gods are not conceptualized 85 being something divine mysterious, They are rather depicted as mortals though above anger, malice, boastfulness, jealousy and other temptation.

Use of Hindu myth in Psychotherapy:

Myths have been—and continue to be regarded with high reverence by Hindus. They are considered a great authority on religious, moral and social matter. Myths, therefore can be used as an mediator between therapist and patient. They give the patient a basis for indentification and at the same time they are a protection for him. By ascertaining with the story, he talks about himself, his conflicts, his desires especially when there are resistence to be dealt with (Balodhi



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1987). Myths can be vehicles by which moral values and behaviour model can be transmitted and anchored in patient's consciousness. Many researchers including Surya, Jayaram, Venkobarao Carstairs and others stressed need to incorporate Hindu myths in understanding the etiology and management of mental disorder of Hindu patients (Singh, 1977). Schizophrenics and Manics in India, are reported to have their link with these mythological figures. Thus, therapy lies in understanding and interpreting these myths psychologically.

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A Quest for Identity in Miller on scarching for his ready

Shrawan K. Sharma

In the words of Miller, man's image is from the beginning absorbed with the concept that nothing in life comes 'next' but that everything exists together and at the same time within us. That there is no past to be 'brought forward' in a human being, but that he is his past at every moment and that the present is merely that which his past is capable of noticing and smelling and reacting to." This past which always remains in man and dominates is his buried life which forms a bunch of ambitions to be channelised in his future and so he hits the present. In fact this past makes his identity and he struggles to regain it, even at the cost of his own life. And perhaps this is why, there is an endless conflict between the thdividual and the social forces which have checks in one way or the other while the individual is on his way to regain this indentity. Miller vividly depicts the vilification that society brings against the individual and the individual's identity to confront the society all alone. then brawell to themine the

In his speech (later published under the title "The Shadow of the Gods") Miller referred to the hidden forces of life which are more Powerful than the individual's effort or will of regaining his identity. As in Greek tragedy, man is a victim of forces which operate beyond his control and are generally at variance with his own intentions or action. the state over this dest and he

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Such a force in Greek times may have been a mysterious fate or destiny; in modern times, it is the power of capitalism and the resultant commercial values which tend to control and shape the life of individual. Miller deplores the fact that in life there is too much doon and pessimism, unrelieved by positive growth. He broaches the fundamental questions of identity which expands its vision and lift it out of the merely particular towards the fate of generality of men. He depicts man struggling against society that should be in tune with his idea of identity.

Miller in Death of A Salesman advocates the same idea, i.e., a quest for identity which is executed in the person Willy Loman an American salesman who has followed the fascinating mirage of success. Actually he represents the quest of Everyman, searching for his identity. For this quest he seems to have reached the farthest end of desperation, and his mind is sunken in mire of despair. He is obviously a man who has been left far behind in the race of life as he has lost his identity as a successful Salesman and a father and in order to regain it, struggles desperately, by undergoing the conflicts on two levels—the social and the domestic—which are interrelated.

On the level of society, he struggles to recover his lost identity of a salesman but in vain because he can no more command attractive attractive sales and therefore the employer deprives him of his salary and puts him no straight commission. He does not favour him in any way, inspite of his thirty four years into this firm. Once he asks his young employer, Howard for a permanent posting in New York so that he doesn't have to travel any more, but Howard flatly refuses. Thinking that Willy has become too old and senile, Howard tells him that he is no longer needed in the firm. He says that

Willy there just is no spot here for you. If I had a spoie I'd slam you right in, but I just don't have a single solitary spot. (P. 103).

This treatment of Howard made his identity as salesman is fallen into oblivion. Willy now recollects his past and banging his hand on the desk, he tells when he is condemned by Howard not to average, that

I averaged a hundred and seventy dollars a week in the year of 1928; And your father came to me—or rather, I was in the office here—it was right over this desk—and he put his hand on my shoulder. (P. 105)

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This shows Willy's importance in the world of merchandise, but alas he is now in the different world. He himslef draws a line of demarcation between the present and the past.

In those days there was personality in it, Howard, There was respect, and comradeship and gratitude in it. Today, it's all cut and dried; and there's no chance for bringing friendship to bear or personality. You see what I mean? They don't know me any more. (P. 105)

It is the same Willy who once has been popular in his world of merchandize in his youth. He had beed an attraction for the people of his world. To him, this attraction, i. e., external appearance was the cause of his success. This he accepts to his sons that

The man who makes an appearance in the business world, the man who creates personal interest is the man who gets ahead. Be liked and you will never want. You take me for instance. I never have to wait in line to see a buyer, 'Willy Loman is here!' that is all they have to know, and I go right through. (P. 66)

Now in his old age, this glory is vanished away and therefore nobody is going to give him recognition in the present world. The reason of being rejected becomes all the more clear when he confesses his failure as a salesman to his wife. He says that 'You know, the trouble is, people don't seem to take me....They seem to laugh at me. (pp. 69) Thus in this mad world of business his identity is totally lost. This loss of his identity due to the erosion of human values has left Willy a victim of this dehumanized world. For Howard, Willy is as useless as a piece of stone. He, pointing out the uselessness of Willy, says, I can't take blood from a stone, I (p. 105) In response Willy reminds him that man lives by his identity and that he is not to be thrown like a rotten fruit. He says, 'You can't eat the orange and throw the peal away—a man is not a piece of fruit. (p. 105) This reaction does not mean to insult Howard but an excercise to regain his identity. In the play while he is struggling, to regain his identity as a salesman, he is shown not only a man of reaction but also a man of reactions. He applies reactions in different ways to influence his employer. In the first part of his meeting he tries to exploit Howard emotionally narrating the story of his father, how he came to him the day he was born and asked him what he thought of the name of THE VEDIC PATH

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Howard. This excercise too proves to be a failure of Willy as Howard does not move at all. Later on, willy rebukes also Howard but in vain,

In fact, it is not only the present that disturbs him but also the past where too identity of a salesman, full of ambitions, is buried and for which he ceaselessly endeavours to regain. Needle's to mention that he has lived so long in the world of dreams, illusions and false beliefs that for him they have acquired an air of reality. There is a reference of such dream which can point out Willy's world. Promising his sons to take them with him on one of his trips, he says:

You and Hap and I, and I'll show you all the towns. America is full of beatiful towns and fine upstanding people. And they know me, boys, they know me up and down, Now England the finest people. And when I bring you fell as up, there will be open sesame for all of us, 'cause one thing', boys: I have friends, I can park my car in any street in New England, and the cops protect like their own. (P. 64)

He has also dreamt that 'some day (He) will have his own business, and will never have to leave home anymore' (p. 63) At that time his son Happy has expressed his hope that he will have as big a business as Uncle Charley but Willy confinedly says 'Bigger than Uncle Charley Because Charley is not liked. He is liked, but he's not—Well liked (p 64). Thus Willy makes a subtle distinction between being liked and being well liked. Such has been his glorious past on which he has built his world. Alas now he has nothing but the reminiscences only he is full of nostalgia for the old days when the house used to be filled with the fragrance of flowers; used to have two beautiful elm trees and a lot of other greenery. Now Willy feels stifled and suffocated because his house has been surrounded by high-rise buildings, not allowing any fresh air or light to come in. Willy's dream of arcania recurs all along the play, specially at moments of his heightened awareness of 'losing' his battle of identity'

In Willy's family if there is any character who understands his struggle for regaining his existence, it is only Linda, his wife. Linda defending her husband, says to her children.

I don't say he's a great man.... His name was never in the paper.

He is not the finest character ever lived. But he is a human height and a terrible thing is happening to him. (p. 84)

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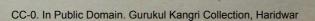
Hereby the terrible thing which is happening to him, is that he has been trying to kill himself and does not want to live in the world more and the reason is that inspite of his best efforts he fails to regain his recognition, success, and identity. Linda asks her sons that to Willy,

attention must be paid. Ho's not to be allowed to fall into his grave like an old dog. Attention, attention, must be finally paid to such a person. (P.85)

By making Linda as his spokesman, Miller v ews Willy's situation as not merely the identity of an individual but the case history of manin general. Linda goes on to explain how he has lost his identity. She says that he is simply an exhausted man. Having worked hard all his life has given him no old age security. On the other hand, he has been deprived of his salary and is now forced to work on straight commission. This is not all but later on, he is condemned to nothing. His employer, clearly says that, 'I don't want you to represent us. I have been meaning to tell you for a long time, now.' (P. 106)

Thus Willy loses his complets identity, existence, recognition of a salesman. In his life now, there is no hope at all. If there is any streak of hope in him, it is related to his sons, Biff and Happy, whom he has been trying to train for the same world. The success which he has not got in his regime, he seets that in his sons, particularly in Biff, who is elder and more dynamic to his younger son, Happy. But the rejected salesman does not get any compensation from his sons but a conflict with his sons. He feels that his sons, the ambition of his life, do not pay any attention to him, rither, they, take him casually and neglect him. Particularly the attitude of Biff is a painful experience for Willy. This embitters Willy's life more and more. Linda too blames Biff for Will's troubles because she thinks Biff's aimless life has been a great disappointment to his father. She also feels that there is strong and unjust hostility in Biff towards his father. In fact, Biff's every word at the end falls like a whip-lash to hurt his father. He says-'Pop.' I am a dime a dozen, and so are you! (148) Then about the whole family and its illusions, he holds that 'We never told the truth for ten minutes in this house'. And his last advice to Willy is 'Willy, you take that phony dream and burn it before, something happens? (P.148)

Biff's reaction to his father, spoils Willy's identity as a father This is his irreparable loss of his fatherhood, Willy thinks, as his son,



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Biff whom he wanted to train on his own pattern, is revolting him, He does everything what his father opposes.

Willy's son not only fails to live up to his expectations but blames him for his failures. Biff tells him that 'I never got anywhere because you blew me so full of hot air. I could never stand taking orders from any. body! That's whose fault it is? (174).

This was the same son, he was proud of and in whom he had seen his hopes and dreams and had believed that he would be a grand success for him in the world of business. The following speech shows his dream of success.

Bernard can get the best marks in school, Y. understand, but when he gets out in business world, Y, understand, you are going to five times ahead of him. That's why I thank Almighty God you are both built like Adonises. Becaue the man who creates personal interest, is the man who gets ahead. (P. 65)

Thus we see it is the gap between what Willy expects from his sons, especially from Biff, and what he gets in reponse. This makes hm realise his loss of identity as father when He feels himself to be neglected by the very son. Biff from whom he needs a love. In fact, the war between the father and son is due to the lack of communication: Both Willy and Biff are not enemy to each other but foreign to each other. The moment they realize their relationship, the fatherhood is regained. Actually Biff wanted his father to face the facts which he avoided. This intention becomes clear in the end where Biff makes a determined attempt to make his father face the facts. He says to Willy;

I am not a leader of men, Willy, and neither are you. You were never anything but a hard working drummer, who landed in the ash can like all the rest of them., I 'm one dollar an hour, Willy. I tried seven states and could not raise it. A buck an hour. Do you gather my meaning? I am not bringing home any prizes any more, and you are going to stop waiting for me to bring them home. (P.148)

He again says that.

Pop, I 'm nothing.' I am nothing, Pop. Can't you understand that? There is no an interest and that's that? There is no spite in it any more. I am just what I am that's all. (P. 148) all. (P. 148) PATH

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tand hat's The meaning of the above speech becomes clear to Willy when piff's fury is spent itself and he breaks down, sobbing, holding on to Willy. Now he feels astonished and elevated and says,

Isn't that-isn't that remarkable? Biff-he likes me'... He cried cried (He is choking with his love and now cries out his promise)
That boy-that boy is going to be magnificent. (P. 148)

This moment he is given his existence, "say Miller, his fatherhood for which he has always striven and which until now he could not achieve." 4 Willy is now overwhelmed with joy.

But at the same time the failure of Biff in life knocks him. The hopes and ambitions which he had transferred to Biff in the face of failure and a growing sense of his own inadequacies, are still shattered. Biff, the symbol of Willy's hope of success, still is a failure even after having regained his favour So he decides to sacrifice his life for Biff's success. He calls upon his dead brother, Ben who continues flitting through his memories as an incarnation of success. In this moment of enlightenment Willy is able to see that he can prove his existence only by bestowing power on his posterity, a power depriving from the sale of his last asset, himself, for the price of his insurance-policy." He finally knows what he has to do and he happily goes ahead and does it.

Unlike his earlier attempt at suicide, Willy's final suicide is an act of self-assertion and triumph because it is not motivated by cowardice or despair, rather it is powerful, joyful and epiphanic. As a result this moment is not ordinary dramatic. Rather it is a moment of inward illumination which is converted into 'an act of love, intended to redeem his house '6 In fact, this is the moment when Willy feels himself satisfied and regains his true identity of his fatherhood. John Gassner rightly observes that 'Willy, who is otherwise so unimpressive, is translated into a father for whom the love and success of his favourite son Biff, is a paramount necessity and a consuming passion.

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The French Revolution and "Hyperion" of John Keats

Dr. Adesh pal*

Breed his views on the Heredi Revol The French Revolution stirred creative writers all over Europe: In its early and doctrinal phase it was welcomed with warmth and enthusiasm in England. Writers like Burns and Cowper welcomed the Revolution and treated it as the manifesto of the political rights even of the lowest and the humblest. It aroused hopes of eradication of the prevalent evils of mankind by abolishing outworn customs, institutions and prejudices. But later on, when it became ruthlessly bloody, England's attitude towards it changed. Wordsworth, Coleridge and Southey who began as ardent admirers of the French Revolution ended as total conservatives. Man like Edmund Burke, who in reaction to Dr. Price's observation on the French Revolution, raised his powerful voice against this barbarous philosophy of the advocates and promotors of such a chaotic revolution, held that it "would bring anarchy and irreligion."1

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The riots and civil disorder in 1816-17 in England proved that there War truth in what Edmund Bu ke had said earlier. Agitations and campaigns for parliamentry reforms were taken to the lower classes by journalists. The British Government was scared of the turn the revolution took in France. Habeas Corpus (Spring 1817) resulted in the

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English Literature and Its Background, ed Bernard D. N. Grebanier, (New York The Dryden Press, 1951) p. 960

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arrest and imprisonment of many. The Press was censored and News papers were heavily taxed.

With this background Keats began his career as a creative writer. He, too, like Edmund Burke, was an advocate of political liberty, though most of the critics have undermined Keats's concern about the nature and manner of the revolutionary change. He, too, following with keen sympathy the fate of prosecuted deists and patriots sided with radical reforms. As H. W. Garrod said John Keats was "more the child of the revolutionary idea than we commonly suppose"

Although all the phases of the French Revolution had come to an end by 1815, yet Keats was more concerned about the after-effects of the Revolution and the change it had effected in England.

In one of his letters he expressed his views on the French Revolution and the revolutionary change it had brought in its wake: "All civilized countries become gradually more enlightened and there should be a continual change for the better.....Three great changes have been in progress-first for the better, next for the worse, and third time for better once more. The first was annihilation of the tyranny of nobles.... The change for the worse in Europe was again this, that the obligation of kings to the multitude began to be forgott n.. The example of England, and the liberal writers of France and England sowed the seeds of opposition to this Tyranny and it was swelling in the ground till it burst out in the French Revolution, that has had an unlucky termination. It put a stop to the rapid progress of free sentiments in England; and gave our courts hopes of turning back to the despotism of the 16th century The have made a handle of this event in every way to undermine our freedom. They spread a horrid superstition against all inovation and improvement This present struggle in England of the people is to destroy this superstition. What here tition. What has roused them to do it is their distresses—perhaps on this account the this account the present distresses of this nation are a fortunate thing though so horrid in their experience, you will see I mean that the French Revolution French Revolution put a temporary stop to this third change, the change for the better. Now it is in progress again and I think it an

^{2.} H. W. Garrod, Keats (Oxford: At Clarendom Press 1926), p. 28.

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effectual one. This is not contest between Whig and Tory—but between right and wrong."3

His views on the Revolution and the process of change can be divided into three phases. The first change or the first phase of the Revolution for 'better' was the annihilation of the Tyranny' of nobles. The second change for 'worse' reminded of the prosecution of the king and his family, of promiscuos slaughter, bloodshed and reign of terror and the third change for 'better once more' was the present struggle of the British people against their government's policy of suppression of the voice of Liberals and Radicals.

Keats's letter show his approval of the doctrinal phase of the French Revolution i. e. the move of the leaders of the Revolution against the tyranny of the nobles, but like Burke, Keats hated the second phase of it. He actually disliked the manner and nature of the Revolution in its second phase. He began writing when people had seen the entire process of the Revolution. Writers in this period were inclined liberalism 1 wht memory of terror that haunted their imagination. Keats had sympathy and fervour for a change, a revolution which was slow, disciplined rational, cool and tempered He hated mob psychology. The memory of the turn the French Revolation took, created a total disbelife in his mind regarding democracy. He too, like Burke, believed that homicide always resulted in chaos and anarchy. He believed in a kind of revolution or change which would be brought about through education, nonviolence and through the experience and knowledge of life.

Throughout his poetic career Keats was breathing an intense yearning to do some good to suffering humanity. He wrote to his friend, "I would jump down Aetna for any great public cause."

Early in Sleep and Poetry (1817), Keats had expressed his concern for public causes, for the agony and strife of buman heart:

And can I bid these joys farewell,
Yes, I must pass them for a nobler life,
Where I may find the agonies,
The strife of human hearts

(Sleep and Poetry, 11.122-25)

^{3.} H. E. Kolli s, ed., Letters of John Keats, Vol. 1, p. 163.

^{4.} H, E Rollins, ed., Letters of John Keats (Cambridge University Press, 1958)
Vol. I, p. 267.

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Although Keats's early writings earned him the reputation of a sensuous poet yet a letter to his friend Richard Woodhouse he cleared his future plan: "I am ambitious of doing the world some good; if I should be spared, that may be the work of maturer years--In the interval I will assay to reach as high a summit in poetry as the nerve bestowed upon me will suffer. All I hope is, I may not lose interest in human affairs."

The earlier hints to the projects of his maturer years find full treatment in his ambit ous poem Hyperion. Hyperion, modelled on Milton, Paradise Lost was based on the theme of revolution and it expresses Keats's distrust of conservative political philosophy; Hyperion opens with the fall of the static regime of the Titans. They are presented as lifeless and sterile. They are made to face the change have lost their relevance to the new complicated world of progress and awakening modern consciousness, for they are innocent. Keats Titans represent the King who was prosecuted. The King suffered along with his family, for his innocence, for his lack of knowledge and understanding of the changing social and political conditions of the country. Keats expresses the King's distress and helplessness in the depiction of Saturn the ruler of the Titan dynasty of gods. Saturn desperately and hopelessly longs for beautiful things made new but in vain;

But cannot I create ?

Cannot I form? Cannot I fashion forth Another world, another Universe, To overbear and crumble this to nought?

(Hyperion, Book I, 11. 141-144).

revolution against rebel gods. This helplessness and frustration of the Titans speaks of the miserable state of the King during the course of the French Revolution when the situation got out of his hand.

The new generation of gods (Olympians) is not perfectly innocent-they are half god and half human. They are susceptible to change and modern consciousness. Keats sympathy with the Titans shows that he does not approve of the process of dethronement of the Titans. The Olympians become a symbol of social tyranny, in a world degenerating through the silver, bronze, and iron ages. He would

^{5.} H. E. Rollins, ed., Letters of John Keats (Cambridge University Press, 1868)
Vol. I, pp. 387-388.

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have foreseen the restoration of the old dynasty of the Titans, through education had he completed the poem.

The restoration of this race would have expelled evil out of man and injustice out of society and Apollo would have been the Messiah of humanitarianism.

Keats has shown concern for growth and advance through change. Suffering is a spur to moral and spiritual growth. In Hyperion, he depicts the necessity of creative mutation and growth, the progress from sterility to creativity through a painful change. The Titans suffer but they are not able to understand the cause of their fall. They are ignorant, innocent and inexperienced and cannot face modern consciousness. Only Oceanus evolves the philosophy of change and accepts it:

"We fall by course of Nature's law not force. of thunder, or of Jove."

(Hyperion, Book II, 11.181-182.)

Apollo becomes the symbol of change Keats wanted to bring about. He does not believe in a bloody revolution. He is not satisfied with the triumph achieved through revolution. He has to undergo suffering, and pain. He has to change through knowledge and experience of the "giant agony of the world". (The Fall of Hyperion: A Dream L. 159). He faces the goodness and acquires the heroic certainty of the knowledge that suffering and destruction are necessary for creation and growth. He dies to be reborn and is capable of seizing the heart of contraries i. e. joy and sorrow.

What is worth noticing is the fact that Hyperion and Apollo are the two sides of the same coin. The ignorant and immature stage of Hyperion has to be replaced by maturer Apollo, undergoing the process of learning and coucation. Keats has avoided a militant encounter between Hyperion and Apollo.

Thus, Keats expressed his belief in a historical and necessitarian change. But the change must necessarily be brought about not through militant actions but through education, and with such a process of change, any govt. would earn the reputation of being liberal. Such a government would be open to the problems, sentiments and faith of its people.

Development and Decline of Intelligence

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Dr. C. P Khokhar *

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Do human abilities reach their peak fairly early in life and then start to decline? The question has more importance than only acade mic interest. Obviously many examples can be quoted where many intellectual contributions have been made by people in their sixties and seventies. Surely the intelligence of such old persons has not decreased markedly. The exact age at which maximum development is attained depends upon the nature of the task. Simple performance attain their maximum early in life where as complex ones grows more slowly. Maximum proficiency in various skill develops at different age has been demonstrated by several studies (Lahman 1951). The performance development of the factors that shape psychological development. Genitic and environmental influence produce marked effect on intelligence. It is far difficult to explain that which relative proportion of an individual's intelligence are attributed to the two sets of factors. In the determination of intelligence heredity and environment interact in ment interact in many ways that make their impacts on individual in a complex from.

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Obviously, heredity must be a major determinant of intelligence. Even among the identical twins, however environmental variables had significant impacts. The greater the differences in their environmental experience the more divergent were the identical twins I. Q. S. The one more fact is to be remembered in appraising the relative effects of differences in environment and in heredity on difference in intelligence. This is that heredity does not consist all the traits observable in a child's parents. The parents genes which they pass on to the child. include many more traits than they themselves visibly posses. Thus if we judge a child's mental heredity solely by his mother's I. Q. and his father's I. Q., we are failing to consider all the genes which have been transmitted to him from many generations of his ancestors, but which do not happen to be visible in his parents where as environment worls. only during the life time of an individual and the influence of heredity reach back of the parents into the far distance past. Thus the preparental influence have a tremendous force in determing intelligence. The effect of heredity and environment on individual intelligence are assured in psychological experiments in the following manner.

The same heredity with different environment:

The best way to hold heredity factor constant while varying environment would be to study a large number of idential twins.

The member of each pair were separated at birth and sent into foster homes which were choosen by chance and ranged in quality from poor to excellent. After an interval of years these twins would be subjected to many kind of psychological tests and measurement. As a result of the study it is fond that children reared in a good enough environment were slightly superior in certain aspect but the total score of the two were strikingly similar (Gesill and thompson (1941).

Different heredity with same environment

Since the environment can not be hold constant in the way that heredity can so we have to depend upon correlational studies to interpret the available evidence. In correlational studies children are adopted into foster homes of high or low quality regardless of quality of their heredity. Thus quality of children's heredity and quality of homes would be zero. The comparisons outlined above strongly indicate the common heredity, even without common environment works rather strongly to produce similar intelligence quotient. Common heredity plus common environment works even more strongly (Leahy 1935).

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Influence of culture on intelligennce can not be over looked, A rich social and economic background with its greater opportunities of the stimulation, develops the children with so may advantage in using their inherent abilities. The children from backward, slums and poor background are generally found preoccupied with money which was rarely in their hands. In psychological research individulas are tested, are not only of different socio economic levels but also of different racial, cultural and even geographic background, but the question stands of superiority of one race or one nationality over another. It has long been a subject of controversy we like to think we are better or our family is better and even our school, temple, state, nation or race is better than others (Stranks 1951).

Besides these cul ural hereditory and environmental factors birth order and size of the family is also found to affect growth of intelligence in human beings. A study by Steckel (1930) revels that first born children were slightly inferior in intelligence than those coming later in the family. Although no certain hereditary mechanism is found working behind this concept. It is also possible that environmental factors may effect such type of development. The later born children are stimulated by family environment and these children may compete with older children (Scott & Nisbet, 1955).

So far as the family size concerned, the intelligence in respect to the verbal aspect are found affected adversely by large family size. In large family the parents had less time to tell or read stories to there children and in other ways to stimulate the growth of verbal ability in using words. It also found in some studies that the effect of family size persisted to some extent even in adult life. (Good enough 1940).

There has long been a popular notion that the child who is superior in intelligence will be inferior in physical health or vice versa.

And generally appeared to the superior of the sup And generally people feel that nature balances things out a superior mind against a inferior body. But several investigator in this field have proved it false and indicated that a sound body have a sound mind.

Malnutrition is found to affect the intelligence. It is well established, as we have seen the poor childrn are lower on intelligence test score than children as score than children of well to do families. The poorer children are less

well fed. This lower intelligence of the under nourished children might possibly result from the poor nourishment they have received, but it could just as well be the result of poor heredity or lack of intellectual encouragement at home. It is also found that the correction in conditions of malnutrition will make the individual more happy and active but it will not raise his intelligence.

One of the biological factors is glandular imbalance in the individual that declines the intelligence. The endocrime glands produce chemical substances which profoundly effect both physical growth and personality development. Under secretion of thyroid gland declines the individual's intelligence and makes him lazy and dull in manners. Although these conditions can be corrected with thyroid treatment but early in life thyroid deficiency results in "cretinism" that interfers with the initial development of intelligence. Thus such type of early physiological disbalance is far difficult to cure permanently. Although supplementry hormonal treatment bring some Improvement yet 75% cases never achieve normal intelligence (Schott 1938).

Conclusion :

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As the child grows older, his intelligence undergoes a gradual increase. There is an improvement with age in his versatility of adjustment. Through such way he acquires new skills which enable him to adjust to the changing circumstances of his environment. The rate of such growth in childhood is constant under normal conditions.

The age at which scores cease to show an increment, however differ some what from one test to another. Since the tests do not measure raw intelligence there is no way of knowing the actual age at which intelligence stops growing. Our consideration of the claim that intelligence is an innate capacity led us to conclude that the ability to develop intelligent behaviour, may be innately determined to a large degree, but the itelligence as such is dependent upon both heredity and environment. The difference in heredity are responsible for large difference in intelligence that can be attributed to differences in environment.

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Some Generalizations of Strongly Prenormal Spaces

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Abstract:—In this paper we introduce two new generalizations of strongly prenormal spaces of Nour. They are termed as PO-normal and almost prenormal spaces Various properties and characterizations of these spaces are obtained. Non-coincidence of these spaces with the other existing prenormality axioms is shown with the help of various counter examples.

Introduction:—Various generalizations of normality axioms have been studied by many topologists from time to time. They concern with the following changes in the normality axioms (1) the type of sets doing separation, e.g. s-normality and prenormality (ii) the type of sets being separated, e.g., mild normality and (iii) the type of tets doing separation and the type of sets being separated both, e.g. irresolute normality and strong prenormality.

A space X is said to be strongly prenormal [5] if for any pair of disjoint preclosed subsets A and B, there exist disjoint preopen sets U and V such that $A \leq V$, $B \leq V$. We introduce two new generalizations of strongly prenormality, namely, Po-normality and almost prenormality. In this paper we propose to study characterization and properties of these spaces.

^{*}D. N. Degree College, Gulaothi-245408.

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Notations:—Throughout this paper, space X will mean a topological space with topology T on which no separation axiom is assumed. The preclosure and the closure of a subset A of X shall be denoted by pcl A and cl A respectively. PO (T) is used to denote the class of preopen subsets of X.

PRELIMINARIES

A subset A of a space X is said to be *Preopen* if $A \le int \ cl A$. The complement of a preopen set is called *Preclosed*. The union of a family of preopen sets is preopen [3]. Intersection of a preopen set with an open set is preopen [3]. Noiri et al defined *preclosure* of a set A to be the intersection of preclosed sets that contain A. A space X is said to be *strongly pre normal* [5] if for any two disjoint preclosed sets A and B, there exist preopen sets U and V such that $A \le U$, $B \le V$ and $U \cap V = \phi$.

A function $f: X \rightarrow Y$ is said to be presemi-open [1] if the image of every semi-open set in X is semi-open in Y. Every continuous and open mapping is irresolute and presemi-open [1] A function $f: X \rightarrow Y$ is pre semi-closed is the image of every semi-closed subset of X is semi-closed in Y. A function $f: X \rightarrow Y$ is said to be pre-irresolute [2] if the inverse image of every preopen set is preopen. A function $f: X \rightarrow Y$ is said to be strongly preclosed [5] if the image of every preclosed set is preclosed.

1 P.O. - NORMAL SPACES

Nour [5] defined a space X to be strongly prenormal if for every pair of disjoint preclosed sets A and B, there exist disjoint preopen sets U and V such that $A \leq U$, $B \leq V$. Replacing the preopen sets doing separation by open sets, we define a new concept of PO-normal spaces

Definition 1.1: A space X is said to be PO-normal if for every pair of disjoint preclosed sets A and B, there exist disjoint open U and V such that $A \leq U$, $B \leq V$ and $U \cap V = \phi$. Every PO-normal space is normal but not conversely as there is a space X with topology $T = \{\phi, \{a,b\}, X\}$, which is vaccuously normal but not PO-normal.

Also every PO-normal space is strongly prenormal. The converse is however not true as may be seen by the following example.

Example 1. 2. Let $X = \{a,b,c,d\}$, $T = \{\phi, \{a,b\}, \{a,b,c\}\}$, $\{a,b,c\}$, $\{a,c\}$, $\{a,d\}$, $\{b,c\}$, $\{b,d\}$, $\{a,b,c\}$

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 $\{a,c,d\}$, $\{b,c,d\}$, $X\}$. Obviously, the space X is strongly prenormal. Also since for disjoint preclosed sets $\{b\}$ and $\{c\}$, there don't exist open sets U and V such that $\{b\} \leq U$. $\{c\} \leq V$ and $U \cap V = \phi$, therefore the space X is not a PO-normal space.

Theorem 1. 3.: For a space X, the following are equivalent.

- (a) X is PO-normal.
- (b) For every preclosed set A and a preopen set H containing A, there exists an open set U such $A \le U \le el U \le H$.
- (c) For every preclosed set A and a preclosed set B disjoint from A there exist disjoint open sets U containing A such that cl U ∩ B=φ.
- (b) For each pair of disjoint pre-closed sets A and B, there exist disjoint open sets U and V such that $A \le U$, $B \le V$ and cl $U \cap clV = \phi$.

Proof: (a) \rightleftharpoons (b). Let H be a preopen set containing a preclosed set A. Then A and (X-H) are disjoint preclosed sets. Therefore, by (a), there exist disjoint open sets U and V such that $A \leqslant U$, $X - H \leqslant V$ and $U \cap V = \phi$ Hence $U \leqslant X - V$, a closed set and therefore cl $U \leqslant X - V$.

- (b)=(c). Let A and B be disjoint preclosed sets. Then X-B is a preopen set containing a preclosed set A. Therefore, by (b), there exists an open set U such that $A \le U \le cl U \le X-B$. Which implies that $cl U \cap B = d$
- (c) \rightleftharpoons (d). Let A and B be disjoint preclosed sets. Then by (c), there exists an open set U such that cl $U \cap B = \phi$. Also $A \le U$. Now B is a preclosed set and el U is a closed and hence a preclosed set disjoint from B. So, by (c), there exists an open set W such that cl $U \le W$ and cl $W \cap B = \phi$. Let V = X-cl W. Then $B \le V$. Moreover cl $U \le W$ implies $X W \le X$ -cl U. But $V \le X W$ implies cl $V \le X W$. Thus cl $V \le X C$ U, showing that cl $U \cap C$ or $V = \phi$.
- (d)=(a). Let A and B be disjoint preclosed sets. The, by (d) there exist open sets U and V such that $A \leq U$, $B \leq V$ and cl $U \cap cl$ $V = \phi$. cl $U \cap cl$ $V = \phi$ implies $U \cap V = \phi$ trivially. Hence X is POnormal.

Theorem 1.4: Every open and preclosed subset of a P-O-normal space is PO-normal.

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Proof: Let Y be a preclosed and open subset of a PO-normal space X. Let A and B be two disjoint preclosed subsets of Y. Then, by lemma 4.105, A and B are disjoint preclosed subsets of X. Since X is PO-normal so there exist disjoint open sets U and V in X such that A \leq U, B \leq V. Now, since Y is open so $(Y \cap U)$ and $(Y \cap V)$ are open subsets of Y such that $A \leq U \cap Y$. $B \leq V \cap Y$ and $(U \cap Y) \cap (V \cap Y) = \phi$. Hence Y is FO-normal.

Theorem 1.5.; The pre-irresolute and closed image of a Ponor. mal space is Po-normal.

PROOF: Let $f: X \rightarrow Y$ be pre-irresolute and closed mapping and let X be a po-normal space. Let A and B disjoint preclosed substs of Y. Then $f^{-1}(A)$ and $f^{-1}(B)$ are preclosed subsets of X and $f^{-1}(A) \cap f^{-1}(B) = \phi$. So there exist disjoint open sets U and V such that $f^{-1}(A) \leq U$, $f^{-1}(B) \leq v$. Let $U_1 = Y - f(X - U)$ and $V_1 = Y - f(X - U)$. Then U_1 and V_1 are open subsets of Y as f is a closed map. Also it is obvious to show that a $\leq U_1$, B $\leq V_1$ and $U_1 \cap V_1 = \phi$. Hence Y is PO-normal.

Theorem 1. 6.: The inverse image of a Po-normal space under a strongly preclosed and continuous injection is PO-normal.

PROOF: Let $f: X \mapsto Y$ be a continuous, strongly preclosed and one-one function and let Y be PO-normal. Let A and B disjoint preclosed subsets of X. Them f(A) and f(B) are disjoint preclosed subsets of Y. Since Y is PO-normal so there exists disjoint open sets U and V such that $f(A) \leq U$, $f(B) \leq V$. Hence $A \leq f^{-1}(U)$, $B \leq f^{-1}(V)$ and $f^{-1}(U) \cap f^{-1}(V) = \phi$ as $U \cap V = \phi$ also $f^{-1}(U)$ and $f^{-1}(V)$ are open subsets of X as f is continuous. Therefore X is Po-normal.

2. ALMOST PRENORMAL SPACES

In this section, we introduce another generalization of strongly pre-normal spaces under the name of almost prenormal spaces.

Definition 2. 1. A space X is and is said to be almost-pre-normal if for any two disjoint sets A and B, one of which is closed and the other is preclosed there exist disjoint preopen sets U and V such that $A \leq U$ and $B \leq V$.

Clearly, every strongly pre-normal space is an almost prenormal space. But the coverse is not true as is shown by the following example.

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Example 2.2. Let $X = \{a, b, c, d\}, T = [\phi, \{a\}, \{b\}, \{a, b\}, X]$. Then the space X is pre-normal but it is not almost pre-normal.

Also almost pre-normality implies pre-normality. But the converse fails to hold as is shown by the following example.

Example 2. 3. : Let $X = \{a, b, c, d\}, T = [\phi, \{a\}, \{c\}, \{a, c\}, \{b, c\}, \{a,$ {a, b, c}, X]. Then the space is pre-normal but it is not almost prenormal.

Theorem 2. 4. : For a space X, the following are equivalent :

- (a) X is almost pre-normal.
- (b) For every pre-closed set A and for every open set B containing A, there exists a preopen set U Such that A \(\subseteq U \) \(\subseteq \) pcl $U \subseteq B$.
- (c) For every closed set A and for every preopen set B containing A, there exists a preopen set M such that A

 M

 pcl M
- For every pair consisting of disjoint sets A and B, one of which is closed and the other is preclosed, there exist preopen sets U and V such that A \(\subseteq U, B \(\subseteq V \) and pcl V \(\phi. \)

Proof: (a) =(b), Let B be an open set containing a preclosed set A. Then $A \cap (X-B) = \phi$, where A is preclosed and X—B is closed. Therefore, by (a), there exist disjoint preopen sets U and V such that $A \subseteq U$, $(X-B) \subseteq V$. Hence $A \subseteq U \subseteq X-V \subseteq B$. Also, since pcl U is the smallest preclosed set containing U, so, pel U \(\subseteq X-V\), preclosed set containing U. Thus A \(\subseteq U \(\subseteq \text{pcl U } \subseteq B. \)

(b) = (c). Let A be any closed set and B be a preopen set containing A. Then X—A and X—B are open and preclosed sets respectively with $X-B \subseteq X-A$ so, by (b), there exists a preopen set G such that X-B 달G 달 pcl G 달 X-A. Hence A 달 X-pcl G 달 X 달G 달 B. Take M=H-pcl G. Ihen M is a preopen set cuch that A M pcl $M \subseteq B$.

(c) ⇒(d). Let A be a preclosed and B be a closed set such that A ∩ $B=\phi$. Then X-A is a preopen set containing closed set B so, by (c), there exists a preopen set M such that B \(\subseteq M \) \(\subseteq \text{pcl M } \subseteq X-A. Again applying (c) for B and M, we get a preopen set U such that B \(\exists U \) pel U ⊆ M. Take V=X-pel M. Then B ⊆ U and A ⊆ V with pel U ∩ Communic 27 (25), (1983), 311-31 pcl $V = \phi$. (d) ⇒(a). Easy, good to ground or anomalismos anow. LM T = &

Lemma 2. 5. : Let Y be a preopen and preclosed subset of a space X. Then A is preclosed in X if A is preclosed in Y.

Proof: Let x \(\mathbb{E}\) A. Then two cases arise, i. e., x \(\mathbb{E}\) Y-A or x X - Y. Case I. Let x Y - A. Then, since Y - A is preopen in Y, so it is preopen in X. Also $(Y-A) \cap A = \phi$. Hence $x \notin pcl A$. Case II. Let x∉X—Y, a preopen set in X, since Y is preclosed in X. Also (X-Y) $\bigcap A = \phi$. Thus $x \notin pcl A$. Hence $pcl A \subseteq A$. So pcl A = A, i. e., A is

Theorem 2.6.: Every closed, \alpha-open subset Y of an almost prenormal space X is almost pre-normal.

Proof: Let A and B be two disjoint closed and preclosed sets in Y respectively. Then there is a closed set C in X such that $A=C\cap Y$. Also, by lemma 2.5 B is preclosed in X. Thus A and B are disjoint closed and preclosed sets in X, respectively. So, by almost pre-normality, there exist disjoint preopen sets U and V in X such that A SU, $B \subseteq V$. By lemma 4.2 [4], it follows that $(U \cap Y)$ and $(V \cap Y)$ are preopen subsets of Y. Also $A \subseteq U \cap Y$, $B \subseteq V \cap Y$ and $(U \cap Y) \cap Y$ $\cap (V \cap U) = \phi$. Hence Y is an almost pre-normal.

Theorem 2.7.: Let $f: X \rightarrow Y$ be a strongly preclosed, continuous and pre-irresolute mapping, Then Y is almost pre-normal if X is almost pre-normal.

Proof: Let A and B be two disjoint closed and preclosed sets in Y Then f-1 (A) is closed in X, since f is continous. Also, since f is preirresolute, so, the inverse image of preclosed set is preclosed, i. e., f-1(B) is preclosed. Also $f^{-1}(A) \cap f^{-1}(B) = \phi$. So, by almost pre-normality, there exist disjoint preopen subsets U and V of X such that f-1 (A) QU, $f^{-1}(B) \subseteq V$. $U_1 = Y - f(X - U)$ and $V_1 = Y - f(X - V)$. Since f is strongly preclosed, U_1 and V_1 are preopen sets in Y. Also $A \subseteq U_1$, $B \subseteq V_1$ and $U_1 \cap V_1 = \phi$. Hence Y is almost pre-normal.

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(Kathopnishad 1-1-27)

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सर्व ठ्यापी सर्वभूतान्तरात्मा।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुएश्च।।
(Shvetashvataropnishad)

That one Divine Being is secretly inherent in all beings, pervading all and indweller soul of all beings, He is the Master of all actions and Dispenser of their results. He is the Support and the Resting Place of every one. He is the Witness, the Only One, without qualities; Himself conscious, He is the Light of every one's conciousness.

V

लब्ध्वा कथंचिन्तरज्ञम दुर्लभं तत्रापि पुस्तवं श्रुतिपारदर्शनम् । यस्त्वात्ममुक्तौ न प्रतेत मूढ्धीः । स ह्यात्महा स्वं विनिहन्त्यसवग्रहात ॥

Even after attaining the rare blessing of a birth in a human body and the knowledge of the Vedas and the Upanishadas, if a foolish man does not endeavour for his liberation, he is the killer of his Self. Remaining ensured in ephemeral pleasures, he is plunging himself in the pit of destruction.

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March '92 - December '94

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A Message From The Vice-Chancellor

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I am very happy to learn that *The Vedic Path* is resuming publication after a gap of about more than one year. Paucity of financial resources and other local managerial problems necessitated the suspension of its publication temporarily—a fact that we reconciled with most reluctantly.

In the meantime, we continued to receive a number of enquiries about the non-apearance of the Journal from our esteemed readers. Articles and research papers and even subscriptions were being regularly received and thankfully returned. Above all, numerous letters have been received from discerning readers and other learned well-wishers urging us not to discontinue the publication of this widely acclaimed and respected Journal of the Gurukul Kangri University. Giving due regard to these sincere and well-meant exhortations and to the very very long time since which this Journal has been brought out, we have endeavoured to make its publication possible.

The Gurukul Kangri University has a long tradition of inculcating the habit of self-expression amongst its staff and students. Many former students and faculty members have distinguished themselves in the world of letters, specially that of journalism. The Vedic Path has played a signally important role in this regard.

I hope that with the indefatigable efforts of its editor and editorial staff and with the interest and co-operation of its esteemed readers and learned contributors, *The Vedic Path* will continue to bring glory to itself and to the Gurukul Kangri University and satisfaction to the readers.

Dr. Dharam Pal, Vice-Chancellor, Gurukul Kangri University.



EDITORIAL

The Alchemy Of Silence

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"Silence is the element In which great things fashion themselves together; that at length they may emerge, full formed and majestic, into the daylight of Life, which they are thenceforth to rule........ Speech too is great, but not the greatest...... Speech is silver, Silence is golden........ Speech is of Time, Silence of Eternity." In these words of Thomas Carlyle, our attention has been drawn to an instrument of great power in our lives.

Truly, the invisible power of Silence, has a miraculous influence over the events in our lives and also on our characters. In moments of stress and fatigue it acts as a refreshing and reviving tonic on our nerves. At other times it provides a congenial atmosphere to the creative genius of a writer or the inventive abilities of a scientist to attain the fulness of their power and the beauty of their bloom. In contrast, we have the atmosphere created by the endless noise created by T.V. sets and loudspeakers blaring at full volume, the jarring sounds of the engines of automobiles and the blowing of their horns and the general noise and bustle of crowded streets, long queues, market crowds and congested buses and trains etc. subjecting us to the nerve-racking power of environmental noise-pollution.

Silence has been valued, praised and practised by men of genius in all ages. But its virtues never needed to be appreciated more than they are now in this age of ours—the age of noise. Silence enables our body, mind and all other faculties to act in unison and perfect co-ordination. The analogy of a mechanical device offers a good illustration. The machine with the least friction makes minimum noise and offers the greatest mechanical advantage. The same is true in life and all its activities. A life without friction and discord is the most

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efficient life and possibly happy as well. A man, whose attention is not distracted by a host of interfering sounds, whose concentration is not deflected by a hostile multitude of intruding thoughts and whose entire consciousness is harmoniously, streamlined in its aspiration, is the one who is most well-equipped to succeed in the shortest possible time with the minimum possible effort. This is so, because, he has become quiet and the balance and poise of his mind leads him to the discovery of his own inner resources of light, power, and wisdom.

This contact with one's inner being and its felicities cannot be experienced unless one has a certain power of concentration and co-ordination which in their turn cannot be achieved without first establishing an undisturbable silence in one's mind. This attitude, once established, not only provides constant rest and peace to a man but makes him a source of help and succour to the restless and nervously disorganized people that may happen to come into his contact. A silent man is a very peaceful man. A calm, composed and mentally silent person radiates a powerful influence. Aristides once told Socrates that whenever he set near him or touched him he experienced an elevation of spirit.

One of the gains of acquiring a settled silence in one's mind is that any talent lying hidden or undiscovered comes to the fore and gets an opportunity to make its presence felt. Even the established artists and writers need silence and solitude to give shape to their literary and artistic works. The famous English romantic poet Wordsworth, described poetry as "emotion recollected in tranquillity."

This tranquillity is only a heightened and a more extended condition of mental silence. It is the ability or capacity of a poet to go into this state of consciousness at will, or as and when he needs, that has been described by the great poet John Keats as the poet's Negative Capability for writing excellent poetry. He called it negative capability because this required throwing all the mental and conscious functioning of the poet's



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brain out of action leading to a complete silencing of these elements. Shri Aurobindo describes great poetry as a Mantra—the Mantra of the Real. This is not what the poet gives shape to with his deliberate mental efforts. On the contrary, the poet, after establishing himself in complete and stable mental silence, only waits for the words and the verses to emerge in his consciousness, just as a seer or a Mantra drashta receives his Mantra. This, according to Shri Aurobindo is Mantric poetry or poetry that is the Mantra of the Real. How stupendous and great are the gifts of silence!

The importance of silence is realised in our secular education also. In order to keep the mind receptive, an atmosphere of silence is very necessary. And unless the mind is receptive, any time and labour invested in educational instruction is of no use. Madame Montessori speaks powerfully advocating the idea of silence in her system of education. If the senses are receptive, the mind silent and the brain mature enough then one is ready to receive instruction and education from all around oneself. Shakespeare's commendation in As You Like It that one can sense "books in brooks" and "sermons in stones" is ideally relevant here as an example of the eloquence of silence.

In the domain of Yoga and spirituality, those who aspire for spiritual illumination regard silence as essential to their spiritual progress. The practice of silence enables them to accumulate a great deal of spiritual power which would otherwise be wasted in useless talking. The practice of mental and oral silence leads the way to spiritual vision. In the momemet of silence, the spiritual aspirant hears the voice of the Infinite. Spiritual seekers established in the observance of silence develop the powers of prophecy and of blessing others. The very atmosphere in which they live gets charged with a divine force which has the power to uplift and transfrom anyone who comes under its influence. In India, the Adi Guru, Bhagwan Dakshinamurti is believed to impart his teaching and divine Grace only through silence. The great sages are Munis, the silent ones.

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A great Sufi saint has highlighted the importance of silence when he remarked, "Be silent that the Lord Who gave thee language may speak....."

In fact, only as we become more and more silent will our inner spiritual life unfold. Great things are always done silently. God, who is Infinite can never be fully revealed or expressed in finite words. Therefore *The Vedas* are explicit on the point that the Glory of God is beyond mind and speech. Is it not worthwhile, therefore, to learn to practice true silence so that the Glory of the Infinite may descend into our hearts. Without this silence, gifts of the spiritual plane are not bestowed on us. If we live a silent prayerful life, quietening the voice of the ego within us, God will infuse His light within us blessing us with the realisation of His Holy Presence. Let me, therefore, bring these ideas to a close with the prayer of the poet Walt Whitman "Give me the splendid silent sun, with all his beams full dazzling."!

Saraswati; endowed with exalted knowledge, Vedic (earning

and exalted Truths and the bestower of exalted Truths on

—Narayan Sharma

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THE VEDIC PATH

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Prayers to Saraswati

पावका नः सरस्वती वाजेभिर्वाजिनीवती । यज्ञं वष्टु धियावसुः (Rig Veda, Mandal I, Sookta III, Mantra 10)

May Saraswati, endowed with Power, Prosperity and Grains and bestower of Power, knowledge, prosperity and grains; the universal purifier, possessing pure waters, of the form of a stream of pure knowledge flowing through the tradition of Guru disciple relationship, bless the knowers of the *Vedas* with mutual companionship, exalted actions and reputation for learning, so that their *Yajnas*, artistic and creative skills, behaviour and efforts to acquire knowledge may illumine their souls and make the country shine!

चोदियत्री सूनृतानाँ चेतन्ती सुमतीनाम् । यज्ञं दधे सरस्वती
(Rig Veda, Mandal I, Sookta III, Mantra 11)

Saraswati; endowed with exalted knowledge, *Vedic* learning and exalted Truths and the bestower of exalted Truths on learned persons of high class intellects, receives and accepts their *Yajnas*, good actions and worship of the gods.

महो अर्ण: सरस्वती प्र चेतयित केतुना । धियो विश्वा वि राजित (Rig Veda, Mandal I, Sookta III, Mantra 12)

Saraswati, of the form of Vedic learning endows one with the knowledge of the ocean of learning in the most excellent way and illumines the knowledge of various subjects and actions and makes them shine and well-known.

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सरस्वित त्वमस्माँ अविड्ढि मरुत्वती धृषती जेषि शत्रून् । त्यं चिच्छर्धन्तं तिविषोयमाणिमन्द्रो हन्ति वृषभं शण्डिकानाम् (Rig Veda, Mandal II, Sookta XXX, Mantra 8)

May Indra kill a strong and courageous enemy who comes to attack with an army seeking to ruin peace, just as lightning strikes the rain bearing clouds! In the same way, Saraswati of terrific force, please come in our midst and with the force of speech rendered powerful with the power of *Prana* (vital energy) and like lightning rendered powerful with the speed of air, strike the enemies and destroy them.

भारतीले सरस्वित या व: सर्वा उपब्रुवे । ता नश्चोदयत श्रिये (Rig Veda, Mandal I, Sookta 188, Mantra 8)

O, Bharati (Saraswati), Thou controller of persons who feed and nourish and Thou maintainer of order and organization in the world and Thou patron deity of the people of exalted learning, please always continue to lead and inspire us to tread the path of righteousness so that we may be blessed with ever-increasing prosperity of rulership.

अम्बितमे नदीतमे देवितमे सरस्वति । अप्रशस्ता इव स्मसि प्रशस्तिमम्ब नस्कृधि

(Rig Veda, Mandal II, Sookta 41, Mantra 16)

Saraswati! Thou greatest of all the Mothers, the greatest of all the rivers, and the greatest of all the goddesses, we, bereft of all good advice and guidance and lacking all skill and wisdom, pray to you for Knowledge and Grace which may make us distinguished, learned and endowed with all fame and prosperity!

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श्वः कार्यमद्य कुर्वीत पूर्वांह्ले चापराह्लिकम् । न हि प्रतीक्षते मृत्युः कृतं वास्य न बा कृतम् ॥ (Mahabharat, Santi Parva CCLXXVII. 13)

"A man should perform this very day what is intended for the morrow and finish in the forenoon what is scheduled for the afternoon; for death does not wait to see what has been done by him or what has been left undone."

यावत्स्वस्थमिदं कलैवरगृहं यावच्च दूरे जरा यावच्चेन्द्रियणक्तिरप्रतिहता यावत्क्षयो नायुषः । आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो महान् प्रोदीप्ते भवने च कूपखननं प्रत्युद्यमः कीदृणः ॥

(Vairagya Sataka of Bhartrhari)

"Strenuous endeavour should be made by a knowing man for the redemption of his soul till this habitat in the form of the body is in a sound state, so long as old age is at a distance, the capacity of the organs of perception and action is unimpaired, and the sands of life have not yet run out. Or what avail is one's effort for digging a well when the house is on fire?"

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति । सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ।। (Isavasyopanisad 6)

"Whoever beholds all beings in God alone, and God in all beings, i.e., who regards all beings as his own self, no more looks down upon any creature; for regarding all as his self, whom will he hate, and how?"

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Saman-singing On A Verse-triad

Dr. Maitreyee Bora

In Vedic rituals the main purpose of saman-singing is to accomplish the stotras i. e., eulogies of the deities which is considered to be a primary act. The word saman stands for music and it serves as an embellishment of the rks which make up the eulogies. As a rule a stotra is accomplished by singing a saman on a verse-triad: "ekam sama trce kriyate stotriyam."2 In doing so the melody is repeated over each of the three verses. In other words, to make up a stotra, a saman is sung thrice over three different verses. These three verses are required to be of equal length; "tadabhyasah samasu syat."3 This according to the Mimamsakas, is necessary to avoid the problems of Sara and Lesa. The word sara derived from sr which means "to cut into pieces" indicates cutting off parts of the tune. The word lesa derived from lis which means "to be reduced" implies shortness of the tune. The act of samansinging on verses composed in different metres brings in these two phenomena which are undesirable. As Vedic metres are based on the number of syllables, when a saman which has Originally belonged to a yoni verse with a larger number of syllables is repeated over two subsequent verses with a smaller number of syllables each, a part of the music will have to be cut off to suit the shorter verses. On the other hand, a saman based on a short-metred verse when repeated over two subsequent verses composed in longer metres, the saman will be too short for these two verses.4 This implies that in singing

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a stotra on a verse-triad there is provision neither for repeating a saman nor any part there of in the same verse. However, there has been provision for repeating parts of the verses, as is being shown here.

The Mimamsakas hold that the only way out for avoiding the incongruity resulting from <code>saman-singing</code> on verses composed in different metres, is to repeat the melody upon versetriads having verses of equal length. But the <code>Uttararcika</code> of the <code>Samaveda</code> at times provides only two verses instead of three as basic texts of certain <code>samans</code>. Such verse-dyads are known as <code>Pragathas</code>, because, out of such a verse-dyad a verse-triad is made up by putting together <code>padas</code> borrowed from the two verses at hand. Thus, for example in the <code>Madhyandinasavana</code> of the <code>Agnistoma</code> sacrifice are sung the <code>samans</code> called <code>Raurava</code> and <code>Yaudhajaya</code> which as laid down in a Vedic-text are required to be sung on a triplet of verses composed in <code>Brhati</code> metre. The <code>Uttararcika</code> registers a <code>Pragatha®</code> as the basic text for these <code>samans</code>. These too are in two different metres. The first verse is a <code>Brhati</code> and it runs as follows:

"punanah soma dharayapo vasano arsasi/
a ratnadha yonimrtasya sidasyutso devo hiranyayah//"

A Brhati verse consists of thirty-six syllables arranged into four padas, of which the third pada contains twelve syllables whereas first, second and fourth padas consist of eight syllables each. The second verse of the Pragatha is in the metre called Vistarapankti. It is a metre with forty syllables arranged into four padas of eight, twelve, twelve and eight syllables respectively. This second verse is as follows:

duhana udhardivyam madhu priyam pratnam sadhasthamasadat/

aprochyam dharunam vajyersasi nrbhirdhauto vicaksanah//

Out of these two verses two subsequent Brhati-verses

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are made up through the process of interlinking of padas. The manner of interlinking is being stated below:

The fourth pada of the Brhati-verse should be repeated twice and then be prefixed to the first half of the Vista-rapankti-verse consisting of twenty syllables. This will be the second Brhati of the required Brhati-verse-triad. The fourth pada of this newly made up Brhati should then be prefixed to the second half of the Vistarapankti-verse, after it has been repeated twice. This will be the third Brhati of the required verse-triad.

So far as the verse-triads registered in the *Uttararcika* as basic-texts for *saman*-singing are concerned, among those too one finds triplets in which the *yoni* and *uttara* verses are not composed in the same metre. In such cases also the *saman*-singers take recourse to interlinking of *padas* in order to obtain verses of equal length. Thus, for example in the *Trtiyasavana* of the *Agnistoma* ritual are sung seven *samans* to accomplish the *Arbhavapavamanastotra*. Among these seven are the two *samans* called *Syavasva* and *Andhigava* which according to a Vedic injunction should be sung on an *Anustup* verse-triad.¹⁰ The basic text for both the *samans* as given in the *Uttararcika* of the *Samaveda* is the following verse-triad:

"purojitivo andhasah sutaya madayitnave/
apa svanam snathistana sakhayo dirghajihvyam//
yo dharaya pavakaya pariprasyandate sutah /
indurasvo na krtvyah //
tam durosamabhi narah somam visvacya dhiya /
yajnaya santvadrayah //"11

In this triplet the first verse is an Anstup and the subsequent verses are in Gayatri metre. In order to make up the required Anustup-verse-triad, padas of these three verses are interlinked. Anstup consists of thirty-two syllables arranged into four

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padas of eight syllables each, whereas Gayatri is a twentyfour-syllabic metre with three padas of eight syllables each. In order to make up the second Anustup of the required verse-triad, the last pada of the Anustup-verse is prefixed to the first Gayatri viz., "yo dharaya" etc. Then the final pada of this newly made up Anustup is prefixed to the second Gayatri viz., "tam durosam" etc., there by making up the final Anustup verse of the required triplet.

Although it has been ruled by the Mimamsakas that a saman should be sung on verses of equal dimension, there are exceptions to this ruling. In the Agnistoma sacrifice the Prsthastotra is accomplished either by the Brhatsaman or by the Rathantarasaman.12 Both these samans are to be sung on verse-triads in each of which the first verse is a Brhati and the subsequent verses are in Kakup metre. Thus, it has been stated in the Tandyamahabrahmana: "na vai brhadrathantarmekacchandah yat syattatah kakubhavuttare." The Uttararcika, however, gives two Pragathas as the basic-texts for these two samans. The first verse in each of the Pragathas is a Brhati and the subsequent verse in each of them is a Vistarapankti. The required verse-triad for each of the two samans is obtained through the process of interlinking of padas of the two verses at hand.14 Here, the Pragatha15 registered in the Uttararcika as the basic-text for the Rathantarasaman is being taken up to illustrate the process of interlinking of padas. Before going into the details of the process of interlinking, it should be mentioned that Kakup is a twentyeight-syllabic metre with three padas of eight, thirteen and eight syllables respectively. In order to obtain the first Kakup of the required versetriad the fourth pada of the Brhati-verse of the Pragatha is interlinked with the first half of the Vistarapankti-verse i.e., the second verse of the *Pragatha*. This results in a new verse with twentyeight syllables. The second Kakup is made up by interlinking the final pada of this new verse with the second half of the above mentioned Vistarapankti-verse. The verse triad thus obtained through interlinking, will run as follows:

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"abhi tva sura nonumo'dugdha iva dhenavah /
isanamasya jagatah svardrsamisanamindra tasthusah //
isanamindra tasthusah /
na tva vamanyo divyo na parthivo na jato na janisyate //
na jato na janisyate /
aavayanto maghavannindra vajino gavyantastva havamahe //"

In this triplet the first verse which is a *Brhati* has come down from the original *Pragatha*. It serves as the *yoni* and the two newly made up *Kakups* serve as the *Uttara* verses. The fact that the verse-triads for *Brhat* and *Rathantara* should be made up through the process of interliking of quarters of the verses at hand has been indicated in the *Tandyamahbrahmana* itself through an *arthavada*. There it has been stated that the *Brhati* serving as the *yoni* is endowed with a *pada* which undergoes repetition. ¹⁶

It appears that in cases of samans for which the Uttararcika has verse-triads with yoni and uttara verses of different lengths, the saman, if not otherwise stated in some specific Vedic-text, are sung on those verses of divergent lengths. For instance, there is a saman called Traisoka sung in the Dvadasaha sacrifice. The basic-text for this saman as found in the Uttararcika is a verse-triad in which the yoni-verse is an Atijagati and the uttara-verses are in the Brhati metre.17 These two metres vary widely so far as the number of syllables in each of them is concerned. For, Atijagati is a metre with as many as fiftytwo syllables, whereas Brhati has only thirtysix syllables. Here a question may be raised as to how a samansinger takes care of the problems of Sara and Lesa while singing a saman on such verses of different dimensions. The answer to this is to be found in the use of the musical modulations. Through these musical modulations a verse is modified so that a particular melody may be accomodated into it. wing are the seven modulations usually used by a saman-



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singer—a) Aksaravikara—changing of syllables, b) Vislesa—disjunction of vowel contraction, c) Vikarsana—sonant use of semi-vowels, d) Abhyasa—repitition of words, e) Aksaralopa—dropping of syllables, f) Virama—pause between words, and g) Stobha—insertion of words, syllables or sentence into the verse. These are used according to the requirements of the particular saman being adapted to a particular verse. Thus, the same verse if sung in two different tunes shall undergo different modifications. By way of illustration one may refer to the saman called Gotamasya parkah¹⁸ which has two sub-varities. Both of them are sung on the yoni verse—

"agna ayahi vitaye grnano havya dataye / ni hota satsi barhisi //"

When set to the first variety of *Parkasaman* this verse is modified as follows:

"ognai/ayahi 3 vii (yi) toyai/toyai/grnano ha/vyada toyai/ toyai / nayi ho ta sa / sai / va au hova / hisi /"

When the second variety of *Parkasaman* is sung on the verse, it undergoes changes as follows:

"agna a yahi / va itayai / grnano havyada ta ye / ni hota tsa iva ha iso hai //"

While majority of the *stotras* are performed through music set on a verse-triad, there are a few *stotras* accomplished on single verses. Thus, for example of the seven *samans* sung to accomplish the *Arbhavapavamanastotra* in the third *Savana* of *Agnistoma* are the *samans* called *Sapha* and *Pauskala* which are sung on single verses. There is yet another *saman* called *Dhuh* sung on a single verse in the ritual called *Ekatrika* which is an Ectype of *Agnistoma*. However, although these *samans* are required to be sung on single verses, it should be noted

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that in each case the entire melody is repeated thrice on the verse upon which it is being sung. This is done in conformity with the rule that in order to accomplish a stotra, a saman should be sung on three verses.

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REFERENCES & NOTES

- 1. Cf. Jaiminisutra, 2.1.24.
- 2. Jaiminiyanyayamalavistara, 9.2.3.
- 3. Jaiminisutra, 9.2.21.

Three verses serving as the basic-text of a saman are usually registered in the *Uttararcika* of the Samaveda. Of these three verses the first is called the yoni i.e., the womb in which the saman has been concieved. The two subsequent verses are known as uttara rks. The Purvarcika of the Samaveda registers the yoni rks of all the samans.

- 4. Cf. Jaiminiyanyayamalavistara, 9.2.4.
- 5. According to Sabara the very word trca in the injunction "ekam sama" etc. indicates that the verses should be of same length, because a numerical adjective is applied to objects only when the are of they same kind. Cf. Sabara on JS, 9.2.21.
- 6. Cf. "prakarsena grathanam yatra sa pragathah", Jaiminiyanyayamalavistra, 9.2.6.
- 7. Ibid.
- 8. SV, Uttararcika, 1.1.9.
- 9. Cf. Jaiminiyanyayamalavistara, 9.2.6.

Kumarila states that this *Pragatha* is known as "Brhata pragatha", because the new verses are born out of such verses the first of which is a Brhati. Cf. Tuptika on JS. 9.2.25.

10. Ibid.

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- 11. SV., Uttararcika, 1.1.18
- 12. Jaiminiyanyayamalavistara, 9.2.6.
- 13. 7.7.
- 14. The methods of interlinking of padas as stated in this discussion have been acquired from the Jaiminiyanyaya-mala vistara of Madhavacarya.
- 15. SV., Uttararcika, 1.1.11.
- Cf. "esa vai pratisthita brhati ya punahpada tadyatpadam punararabhate tasmad vatso mataramabhi himkaroti," TMB, 17.1.
- 17. SV., Uttararcika, 3.5.14.
- 18. Gramageyagana, 1.1.1, 2.
- 19. SV., Purvarcika, 1.1.1.
- 20. Jaiminiyanyayamalavistara, 10.5.3.

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Images of Avalokitesvara From Gaya

Rajiv Kumar* Shri Nath Tiwary** outh he is single. According to the Sadannanala, me

Gaya, located on the Western bank of the river Phalgu, is situated about 92 Kms. south of Patna, the capital of Bihar. Gaya occupies a unique place in the religio-cultural history of India. Its antiquity is shrouded in mythological obscurity. Gaya is one of the richest regions of the world so far as the sculptural remains are concerned. In this article we are describing some of the best sculptural remains of the Avalokitesvara obtained from different places within the district.

Avalokitesvara is famous in the Mahayana pantheon as ^{a Bodhisattva} emanating from the Dhyani Buddha, Amitabha, and his Sakti, Pandara. Avalokitesvara is said to be the Bodhisattva who rules during the period between the disappearance of the mortal Buddha, and the advent of the Future Buddha, Maitareya. The Gunakarandavyuha¹ gives an account of his character, moral teachings and miracles and from it is learnt that he refused Nirvana, until all created beings should be in possession of the Buddhis (knowledge) and to that end he is still supposed to work and foster spiritual know-

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Research scholars, A.I, & A.S., Magadh University, Bodhgaya.

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ledge and to that end is still supposed to work and foster spiritual knowledge amongst his fellow creatures. The Sadhanmala gives altogether 38 sadhanas which describe a variety of forms of Avalokitesvara. Some of these forms have already been described by M. Foucher in his *Etud sure I' Iconographic Bouddhisque de L' Inde*, Vol. II with translations in French of the Sanskrit texts of the sadhanas.

Among numerous forms of Avalokitesvara, Sodeksari Lokesvara is most important. In the Sadhanamala four sadhanas are devoted to the worship of this form of Avalokitesvara. Two Sadhanas describes him in a group of three while in a third he is accompanied by Sadaksari Mahavidya and in the fourth he is single. According to the Sadhanamala, "the is decked in all sorts of ornaments, white in colour and four armed, carrying the lotus in the left hand and the rosary in the right. The other two hands are joined in forming he *Mudra* of clasped hand against the chest. To his right is mandidhara, with the same colour and the same hands, sitting on another lotus. The left is sadaksari Mahavidya with identical form sitting on another lotus."

In a large sized image from Visnupura in the Gaya district Avalokitesvara is shown seated in the *lalitasana*, displaying the *abhaya-mudra* and the body is slightly inclined to one side to imparting mobility to it.⁵

A group of three Buddhist deities has been recovered from Fatehpura in the Gaya district, which represents the principal male figure in the company of a male and a female attending divinities. The central figure has been shown seated crosslegged in padmasana over a wide single petalled lotus seat. The deity is four-armed, with his two principal hands brought before the chest and joined together in the anjali mudra, while he holds an artistically treated lotus flower in his back left upraised hand. The corresponding right hand, though raised up similarly as the left one, the object it might have held

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is missing. However, the position of the hand suggests that it is very likely that it may have held a rosary.

The coiffure of the god is arranged into Jatamukuta in front of which a very small figure of the Dhyani Buddha Amitabha can be noticed. On a separate miniature lotus emerging from the left side of the main lotus pedestal is found a four armed female figure sitting in padmasana with her normal hands in the anjali-mudra and back left and right hands carrying a lotus flower and a rosary as the main figure. On the right side as well emerges a lotus flower over which sits a male figure at ease. Unlike the previous two figures, this one is only two armed. He has his right hand resting over the right knee, and holding a lotus flower by his left hand. Both the figure flanking the principal figure, have their hair arranged in matted locks.

The principal figure undoubtedly represents sadaksari Lokesvara, for as prescribed in the text, he is endowed with four hands with the normal hands exhibited in the anjali-mudra and back hands carrying a rosary and a lotus. The female deity to his left is certainly the goddess sadaksari Mahavidya. The male figure manidhara on his right shows considerable divergence.

Besides these, there are at least ten bronze images of Avalokitesvara in various form unearthed from Kurkihara, a village situated about 3 miles north-east of Wazirganj and 16 miles east of Gaya. The bronzes discovered at Kurkihara now from the proud possession of the archaeological museum at Patna 7

There is a highly artistic representation of Padmapani from of Avalokitesvara, which represents the god seated upon a highly moulded fully expanded double petalled lotus in lalitasana with his left leg folded and placed on the seat and the right leg hanging down being supported on a miniature lotus. He has his right hand placed over the knee exhibited in the varada mudra whereas the left hand raised in front of



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the chest carries the lotus by its stalk. The lotus emerges from the seat in not only on the left side but also on the right side and the two lotuses shown on the either side of the head of the deity enhance greatly the attractiveness of the image. Near the right arm has been shown a small sized lotus flower. He puts on numerous jewels like the necklace, armlets, waist band and yajnopavita. The jatmukuta over the head has also been artistically treated on the front of which is shown the figure of Amitabha in the samadhi-mudra. Slightly oval face, half dropping eyes, thin lips, prominent nose, all add greatly to the beauty of the figure. The eyes and the urna of the image are inlaid with silver.

Another seated image of *Padmapani*⁹ represents the god seated upon a *mahambuja-pitha* in *lalitasana* with his right leg pendent and supported on a separate miniature lotus. The left hand resting on the left knee carries the lotus by its stalk. His coiffure is arranged in cork-screw locks having diadem along the forehead with the figure of Amitabha tucked in the *Jata-mukuta*. There is an oval *siraschakra* around the head with beaded decoration and flame edge. As usual, lotuses and leaves hide the links connecting the *prabhamandala* with the principal figure. The eyes of the god are inlaid with silver.

In another statuette the deity sits upon a single lotus pedestal placed upon a rectangular throne decorated with bead chains¹⁰. The left hand of the deity is raised to the level of the chest in the *vitarka-mudra* holding the lotus flower in it. The deity puts on a dhoti with its folded end turned towards the right. The eyes and the *Urna* are inlaid with silver, whereas the lower lip is touched with copper. There is a massive *siras-chakra* with the scroll edge. There is also an umbrella.

Besides these seated figures of Padmapani, there are also standing figures of padmapani form of Avalokitesvara. One of the highly attractive statuettes of Padmapani¹¹ represents the god standing with his left leg slightly bent on a fully expanded double petalled lotus. He has his right hand pendent and in the

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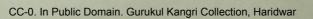
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Varada-mudra, while the left one carries a full bloom by its stalk. His hair arranged in a jatamukuta with the figure of the Dhyani Buddha Amitabha tucked in it. The upper garment, Uttariya covers only the left shoulder of the deity and the right shoulder having been left bare. He puts on a number of ornaments—necklace, armlets, waistband, etc. An oval Prabhamandala encircles the entire body of the deity. From the top of the Prabhamandala rises the shaft of the missing umbrella.

Another image¹' shows him standing upon a single lotus pedestal with comparatively higher jatamukuta. The eye and the urna of the god are made with silver and the dhoti is inlaid with alternate bonds of silver and copper, decorating its folds with dotted lozenges between separate bands across thighs above the knees. The oval *Prabhamandala* has flame designs on its exterior.

There is a bronze image¹³ which represents Padmapani and Tara seated side by side against an elaborate back-piece on the lotus pedestal along with the seated Buddha on its upper part above them. Padmapani seated in *Vajraparyanka* to the right side of Tara, is characterised by his right hand resting on the knee and displaying the *Varada-mudra* and the left hand holding a lotus by its stalk.

A bronze statuette represents the deity seated sideways in *lalitasana* on a lion with his left leg folded and placed on the back of the mount and the right pendent leg resting on a miniature lotus emerging from the pedestal itself. With his left hand he is holding a lotus by its stalk. His right hand is stretched over the right leg in the *kataka-hasata mudra*. He has his third eye marked over the forehead and his two normal eyes are half closed. The dhyani Buddha Amitabha is shown seated in the *samadhi mudra*. The whole composition is placed over a wide oval single lotus pedestal on a double tiered tri-rath base. There are two cup-shaped objects balanced on flower stalk issuing incense in them. A male devotee in front of the right leg of the pedestal is seen seated in the *anjalimudra*.



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One of the finally carved four armed images of Avalokitesvara¹⁵ represents him standing in a slightly *tribhanga mudra* over a double petalled lotus placed over a quadrangular, pedestal. The throne is decorated with two crouching lions on the two sides, suggesting it to be a *simhasana*. He exhibits in the four hands respectively the *Varad mudra*, a rosary, a lotus by its stalk and a manuscript. A water vessel is placed on the leat of a lotus, the stalk of which emerges from the pedestal along with that of the lotus in the deity's hand. The image of Amitabha is tucked into the *jata mukuta*.

In another statuette, the god is standing in slight atibhanga mudra accompanied by Tara on his left side and Bhikuti on the right. Tara, who is two armed, is exhibiting abhaya mudra by her right hand and holding a lotus by its stalk in the left. She puts on a karanda mukuta over her head. Bhrkuti, on the left is four armed. Her lower right hand is raised in the attitude of bowing, her upper left hand carries a staff and the lower left a Kamandalu. The whole composition is placed over a plain trirath pedestal.

In another image the four armed Avalokitesvara¹⁶ is standing on a lotus placed over a *triratha* pedestal. He is carrying a rosary in the back right hand and a lotus by its stalk in the back left hand. He has a *Kamandalu* in the front left hand. The front right hand is broken at the wrist but it suggest to have been held in the *Varada-mudra*. The image shows the miniature figure of Amitabha in the *Samadhi mudra* in front of the *Jata mukuta*. There are two separate small pedestal on the both side of the *mahambuji pitha*, but the attending goddesses, Tara and Bhrkuti, who may have stood on them are missing.

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How Far Do We Know Our Cultural Heritage?

—D.M. Mansharamani*

(A) Deep-rooted mis-understanding about Upanisads—

The four Vedas, the Rg Veda, the Yajur Veda, the Sama Veda and the Atharva Veda constitute our ancient most cultural heritage. Upanisads which are our sacred books of knowledge par excellence form the ending portions of Vedas, hence they are also called Vedanta, the end of Veda (vid—to know) or culmination of knowledge. Accordingly Upanisads are great works of science and mathematical systems. But unfortunately in the East and West today Upanisads are looked upon as sacred treatises of Hindu religion, morality and spirituality and not that of science and systematic philosophy. Since Upanisads were introduced by different authors in different periods of time, so it is opined that they do not reveal any cohesive thought and systematic views based on sound principles, but on the contrary it is observed that Upanisads are full of conjectures, fancies, guesses and contradictions.

All this criticism and deep-rooted mis-understanding is unwarranted because scientific teachings of Upanisads have so far remained completely obscure to the truth-seeker. It is not

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easy to understand Upanisads as they are very deep in thought and very rich in scientific principles. This is clear from the fact that some of the most important entities such as, Brahman, esa, ayamatma, atmanam and the like, are till unknown today, the scientific meaning of many important terms, such as aksaram, Brahmananda, Brahman, Sukram immortal Brahman, Vijnanamanandam Brahman, nirbijar Brahman and the like, is yet to be understood today and the scientific principles and mathematical laws underlying such great declaration as 'I am Brahman', 'thou art Tat', 'ayam-atma is Brahman', 'prajnanam is Brahman', 'esa is the truth of prana', 'esa is not this, not this' and the like are yet to be searched out and comprehended.

In view of this obscurity, absence of essential data and valuable knowledge, which is partially revealed in this article as a proof, it is for the reader to judge for himself how much he knows of his own cultural heritage.

(B) Each Vedantic term has its own scientific significance-God—

Just as there is scientific and mathematical difference between good, better and best, between veer, maha-veer and paramveer, even so there is difference between Deva, Maha-Deva and Param-Deva, between Isvarah, Mahesvarah and Paramesvara; but today all these terms are considered as equivalent names of one and the same God. However this is not really so because Svatasvatara Upanisad describes Mahesvaram as the Supreme Lord of all Isvarnams and Supreme Deity of all devatanams.

तामाश्वराणां परमं महेश्वरं
 तं देवतामं परमं च दैवतम् ।
 पतिं पतीनां परमं परस्ताद्
 विदास देवं भुवनेशमीशयम् ।।

Sv. Up., VI. 7.

Know adorable Devam, the transcendent, the Lord of the universe, as Mahesvaram who is superior Lord of all lords

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(Isvaranams), as Deity of all deities and as superior master of all masters.

(ii) Brahman and Supreme Brahman-

All commentaries on Vedanta are centred around Brahman. According to some, Brahman is the efficient cause of world creation and according to others Brahman is not even the efficient cause. However all of them agree that Brahman is the Absolute or The Highest Entity. But on referring to the following verses it will be clear that the Highest Reality is Supreme Brahman. But today like Isvarah and Paramesvarah, no difference is seen between Brahman and Supreme (Param) Brahman and between Param Brahman and Paramam Brahman. All these terms are translated as Brahman, the Absolute.

2. अक्षरं ब्रह्म परमं स्वभावो ध्यात्ममुच्यते । भूतभावोद्धवकरो विसर्गः कर्मसंज्ञितः ।।

Gita, VIII. 3.

Aksaram (Imperishable) is Param (Supreme most) Brahman, Behaviourism is called adhyatma. Karma, which is the creative force is the cause of evolution of all beings.

3. ओम् सुकेशा च भारद्वाजः शैव्यश्च सत्कामः सौर्यायणी च गार्ग्यः कौसल्यश्चाश्वलायनो भार्गवो वैदिभिः कबन्धी कात्ययन स्ते हैते ब्रह्मा ब्रह्मिनिष्ठाः परं ब्रह्ममान्वेषमाणा एष ह वै तत्वसं वक्ष्यतीति ते ह सिमत्पाणयो भगवन्तं पिष्पयादमुपसन्ना ॥

Pr. Up., I. 1.

Sukesa son of Bharadvaja, Satyakama son of Sibi, Gargya grandson of Surya, Kausalya son of Asvala, Bhargava of the Vidarbha land, Kabandhi son of Katya, who were all devoted to Brahman and well centred in Brahman, were in search of Supreme Brahman. They approached the revered Pippalada with sacrificial fuel in their hands, thinking that he would explain them all.

4. तपः प्रभावाद् देवप्रसादाच्च ब्रह्म ह श्वेताश्वतरो थ विद्वान् ।



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अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसङ् घजुष्टम् ॥

Sv. Up., VI. 21.

Due to intense devotion and by the grace of God, the sage Svetasvataro who was well versed in the knowledge of Brahman, explained to the advanced researchers in serene and pleasing manner all about the Supreme Holiness.

 ब्रह्मविदाप्नोति परम् । सत्यं ज्ञानमनन्तं व्रह्म ।

Tai. Up., II.1.1

Aum. The knower of Brahman reaches the Supreme.

(iii) Sukram immortal Brahman and Absolute Brahman—

Sukram (pure), fearless, immortal Brahman which in Vedanta is equated with asvatthas tree having roots above and branches and leaves in the form of Vedas below, is today interpreted as pure, imperishable, Absolute Brahman in its manifested form. But according to Vedanta, mind is the cause of the apparent existence of this pure immortal world tree. Gita also teaches that whole of this tree should be cut off along with its roots with the strong sword of non-attachment.

Pure Being cannot have any kind of association with impure world creation. Hence existence of a pure-impure Brahman is simply a conceptual set up of the thinking mind.

6-8 अधश्रोघ्व प्रसृतास्तस्य शाखा:
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलाग्यनुसन्ततानि
कर्मानुबन्धोनि मनुष्यलोके ।।
न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरुद्धमूलमसङ शस्त्रेण दृढेन छित्त्वा ॥
अश्वत्थमेनं सुविरुद्धमूलमसङ शस्त्रेण दृढेन छित्त्वा ॥
Gita. XV. 1-3.

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The immortal asvattham tree, they say, has roots above and branches below. Its leaves are Vedas. He who understands this is the knower of Vedas. Nourished by the gunas, its branches with sense-objects as twigs spreat out below and in the world of men extend out sprouts which are the cause of all actions. Neither its real form, nor its end or beginning, nor its foundations are perceived here. This firm-rooted asvattham tree has to be cut off with the strong sword of non-attachment.

9. ऊर्ध्वमूलो वाक्शाख एषो श्वत्थः सनातनः । तदेव शुक्रं तद् श्रह्म तदेवामृतमुक्ष्यते । तस्मिल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन एतद्वंतत् ॥

Ka. Up. II.3.1.

This is the ancient asvatthas (world creative) tree that has its roots above and branches below. Tat (that) is sukram (pure); Tat is Brahman; Tat indeed is called immortal. In it are fixed all the worlds. No one can go beyond it. This verily its Tat.

10-11. सहस्त्राङ्कुरशाखात्मफलपल्लवशालिनः । अस्य संसारवृक्षस्य मनोमूलिमदं स्थितम् ।।

Muk. Up., II. 36-37.

Mind is the root cause of the existence of world tree which has thousands of branches, sprouts, leaves, buds and fruits.

(iv) Tat Brahman is not Absolute Brahman—

Sukram immortal Brahman is symbolised by the term Tat-see Katha Up., II.3.1., quoted above. Therefore like Sukram immortal Brahman, Tat-Brahman is also interpreted today as Absolute Brahman. But as already explained above Sukram immortal Brahman is simply a conceptual set up of the thinking mind, so like it Tat-Brahman is also a fabrication (parpanch) of the mind. Accordingly Vedanta teaches that there is not even the word Tat.

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12. त्विमिति तिदिति कार्ये कारणे। सत्युपाधो द्वितियमिरथेकं।।

Shr. Up., III. 11.

The two terms, 'thou' which is effect and 'Tat' which is the cause are mentioned simply in connection with world evolution.

13. न तच्छव्दः न किशब्दः न सर्वे शब्दाः।

Sva. Up.,

There is neither the letter 'Tat' nor the letter 'kim', nor any other letter.

14. तत्वमस्यादिहोनात्मा।

Tb. Up., IV. 77.

Atman is devoted of even such declarations as 'Tat thou art'.

15. तच्छब्दवर्ज्यस्त्वंशब्दहीनो वाक्यार्थ क्षराक्षरिवहीनो यो नादान्तस्योतिरेव सः।

Tb. Up., V. 6.

Brahman cannot be implied by the term 'Tat', it cannot be connoted by the letter 'thou', it cannot be signified by the declaration 'That thou art'.

(v) Turiya, the fourth quartered Brahman is not the Absolute—

Tamas guna prakrti is predominant in the first quarter of Brahman, rajas guna prakrti is predominant in the subtle cr second quarter, sattva guna prakrti is predominant in the causal or third quarter and mul-prakrti (roots of three-fold guna-prakrti) is predominant in the turiya or fourth quarter of Brahman. The prepetually active mul-prakrti of three gunas and their acts are therefore considered as the power of Brahman. Consequently, like sukram immortal Brahman, turiya Brahman is also looked upon as the Absolute.

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But according to Vedanta, Brahman is partless; gross, subtle, causal and turiya are its superimposed forms and not realities. Further turiya, the fourth is not a permanent quarter, it has its extinction as well. Therefore like sukram immortal Brahman, turiya Brahman is not the Absolute.

16. सत्तामात्रं विश्वरूपं प्रकाशं व्यापकं तथा । एकमेवा-द्वयं ब्रह्म मायमा तु चतुष्टयम् ।।

Gut. Up., 17.

Brahman is the real existence, universe is his form only. It is self-shining, all pervading, non-dual. Due to maya it appears in four quarters.

17. न मे दुरीयमिति यः स जीवनमुक्त उच्यते ।

Tb. Up., IV. 11.

He is jivan-mukta (liberated in life-time) who realises that he is not even turiya the fourth quarter.

स्थूलदेहिवहीनात्मा सूक्ष्मदेहिवविर्जितः ।
 कारणादिविहीनात्मा तुरीयादिविवर्जितः ।।

Tb. Up., IV. 73.

Atman is devoid of gross body, it is devoid of subtle body, it is devoid of causal body, it is devoid of turiya and the like.

19-20. न जाग्रत्स्वप्नसुप्तपः तुर्यातींत न मे किंचि।

Tb. Up., VI. 8-9.

Nor waking, nor dreaming, nor sleeping, nor turiyatita states are for me whatsover.

21. विज्ञानमेवाप्येति । यो विज्ञानमेवास्तमेत्यानन्दमेवाप्येति । य आनन्दमेवास्तमेति तुरीयमेवाप्येति यस्तुरीयमेवास्तमेति ।।

Sub. Up., IX. 14.

He who absorbs knowledge, in him knowledge reaches extinction. He who absorbs bliss, in him bliss reaches extinction. He who absorbs turiya, in him turiya reaches extinction.

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(vi) Satyam-vijnanam-anandam is not the real existence Brahman—

Satyam-vijnanam-anandam is today interpreted as the real existence Brahman. But according to Vedanta it is simply an immortal indivisible form a Supreme Brahman (and not of Brahman). Indivisible Brahman is causeless or nirbijam (devoid of seed) Brahman. The three-fold divisible-gross, subtle and causal-Brahman has extinction in fourth quarter turiya Brahman. which in its turn has extinction in fifth quartered indivisible immortal Brahman-see Sub. Up., IX. 14. quoted above. Turiya quarter is therefore indivisible-divisible, non-causal-causal and pure-impure. Nirbijam immortal Brahman is not a permanent feature of Supreme Brahman as it also has its extinction. Vedanta further teaches that all these five are states of Jiva (subject). The lower three, i.e., waking which is the field of gross world, dreaming which is the field of subtle world and sleeping which is the field of causal world are perceptual states, while turiya and turiyatita (higher than turiya) states are of conceptual nature.

22-23 यत्समूलमावृहेयुर्वृक्षं न पुनराभवेत् । मर्त्यः स्विन्मृत्युना वृत्रणः कस्मान्मूलात्प्ररोहति । जात एव न जायते को न्वेनं जनयेत्पुनः । विज्ञानमानन्दं ब्रह्म रातिर्दातुः परायणं तिष्ठमानस्य तद्विद इति ।

Br. Up., 111.8.28. 6-7.

If a tree is pulled out with its roots, it will not sprout out again. From which root does a mortal spring out again when he is cut off by death?

Is he ever born again? No, he is not born again, for who should create him again? Vijnanan-anandam Brahman is the final goal of him who offers gifts, who stands firm and who knows him as such.

24. पंचावस्था जाग्रत्स्वप्तसुयुप्तितुरीयातीताः

Mr. Up., 11.4.1..

HOW FAR DO ...

There are five states, waking, dreaming, sleeping, turiya and turiyatita.

25. जाग्रत्स्वप्नसुषप्तिसुषुतुरीयावस्थाँ प्राप्य तुर्यातीतत्वं ब्रजेत् ॥

Npv. Up., VI. 2.

Crossing waking, dreaming, sleeping and turiya states, the yogi enters turiyatita state.

26-27 अथाप्यस्यारूपस्य ब्रह्मणस्त्रोणि रूपाणि भवन्ति निष्कलं सकलं सकलनिष्कलं चेति । यत्सत्यं विज्ञानमानन्दं निष्क्रियं निरंजन सर्वगत सुसूक्ष्मं सर्वतोमुखमनिर्देश्यममृतमस्ति तदिदं निष्कलं रूपम् ।

San. Up., III. 1. 2-3.

There are however three forms of this formless (Supreme) Brahman, viz., indivisible, divisible and divisible-indivisible.

That which is satyam-vijnanam-anandam (truth-scientific knowledge-bliss), devoid of action, devoid of attachment, all pervading, subtle most, facing all directions, undermonstrable and immortal is his indivisible form.

28. तदमृतंमयशेकमनन्तं निर्वीजमेवाप्येति तदमृतंययशेकमवन्तं निर्वीजमवोप्येति होवाच ।

Sub. Up., IX. 14.

He who absorbs that immortal, fearless, sorrowless, endless, devoid of seed (cause) Brahman, in him does that immortal, fearless, sorrowless, endless, nirbijam Brahman reaches extinction. So he said.

(vii) Prakrti is matrix system of relations between gunas and their acts—

All objects are perceived, cognised, determined, described, named and remembered through their qualities (gunas) alone. Since material bodies are of three types, causal, subtle and gross, so main gunas are also of three kinds, viz., sattva, rajas

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and tamas. Prana or energy is also prakrti, hence all events are acts of gunas amongst themselves. Prakrti is therefore a perpetually active net work of relations between gunas and their acts. Prakrti is a very important scientific term in Vedanta, because it is exactly same as the perpetually active matrix system of relations between contiguous events, described in The Theory Of Relativity.

29. न हि किश्चित्क्षणमिप जातु तिष्ठत्यकर्मकृत्। कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणः।।

Gita, III. 5.

All works are being done by the gunas of prakrti, but the ego deluded self is beset with the idea that 'I am the doer'.

30. तत्ववित्तु महाबाहो गुणकर्मविभागयोः । गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥

Gita, III. 28.

But, O mighty-armed (Arjuna), he who understands the true principles as distinct from gunas and their acts, that it is the gunas which are acting on gunas themselves, does not get attached.

31. सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानिष । प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ।।

Gita, III. 33.

Even a learned scholar acts in accordance with his own nature (prakrti). Beings follow their own nature (prakrti). What can watchful control achieve?

32. सर्वभूतानि कौन्तये प्रकृति यान्ति मामिकाम्। कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम्।।

Gita, IX. 7.

O son of Kunti (Arjuna), at the end of each cycle all things merge in prakrti which is my inherent nature and at the beginning of each cycle I again send them forth.

33. प्रणवेन प्रकृतित्वं वदन्ति ब्रह्मवादिन ॥

Gut. Up., 17.

HOW FAR DO ...

The knowers of Brahman described pranva energy as mul-prakrti.

34. बुद्धिरूपा ब्रह्मशक्तिरेव प्रकृति:।

Nir. Up., 6.

The intellectual power of Brahman is called prakrti.

35. मूलप्रकृतिरूपत्वात् सा सीता प्रकृतिः स्मृता । प्रणवप्रकृतिरूपत्वात् सा सीता प्रकृतिरूच्यते ॥

Si. Up., 2.

On account of Her form of mul-prakrti, Sita Devi is also called prakrti. Again, on account of Her pranva prakrti form, Sita Devi is called prakrti.

36. सूचकत्वाच्चा रूपस्य सृत्रमितधीयते।

Ys. Up., II. 11.

Since pranva is of the nature of prakrti, as borne out by Sruti, so the knowers of Brahman say that out of pranva arises prakrti.

(viii) Prakrti is maya-

Relativists and Physicists consider matrix (prakrti) of relations between contiguous events as a real system. But Vedanta teaches that prakrti is not a real system, but it is a phenomena (maya). However this maya, in its own way, is a scientific and geometrical system of three gunas and their acts and not merely and instantaneous illusion as is understood today. Maya is thus a very important term in Vedanta, its scientific significance goes far beyond our present scientific knowledge.

37. दैवी ह्यषा गुणमयी मन माया दुरत्यया। मामेत्र ये प्रपद्यन्ते मायामेतां तरन्ति ते।।

Gita, VII. 14.

It is difficult to overcome My maya consisting of three gunas. But those who follow Me devoutly go beyond it.

38. माया सा त्रिबिधा प्रोत्का सत्वराजसताममी।

Krs. Up., 4.

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Maya is of three kinds, sattva, rajas and tamas.

39. ध्यायतेअध्यासिता तेन तन्यते प्रेर्यते पुन: । सूयते पुरुषार्थं च तेनैवाधिष्टितं जगत ॥

Mant. Up., 4.

Because of the hypothetical existence of maya, this universe is perceived and because of that it grows and spreads. It is also the cause of our purusa-hood by which this universe is supported.

40. शुद्धसत्त्वप्रधानायां मायायां बिम्बतो ह्यजः । सत्वप्रधाना प्रकृतिर्मयेति प्रतिपाद्यते ।।

Srh. Up., 49.

Pure sattva substance or pradhana (primary matter) is called maya. That which is reflected in it is called Isvarah. Sattva pradhana is also known as prakrti.

41. मायां तु प्रकृति विद्यान्मायिनं तु महेश्वरम् । तस्यावयवभूतैस्तु व्याप्तं सर्वामिदं जगत् ।।

Sv. Up., IV. 10.

Know that prakrti is may and that Mahesvaram is mayinam (Lord of maya). The whole world is filled with beings who are His parts.

42. महामाया महालक्ष्मीर्महादेवी सरस्वती । आधारशक्तिरव्यक्ता यथा विश्चं प्रवर्तते ॥

Ys. Up., II. 12.

Pranva is maha-maya, maha-Laksmi, maha-Devi, Sarsvati. It is the support of avyakta (causal unmanifested) energy by which this universe is sustained.

(ix) Brahm-anda is regional space-time continuum—
Brahm-anda is today pronounced as Brahmaand and interpreted as cosmos. But Brahm-anda in Vedanta is the name of galaxy. Just as galaxy in The Theory Of Relativity is described as regional space-time physical continuum, even so Brahm-anda is described as des-kala-vastu-anda in Vedanta. Des

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means regional space, kala means time, vastu means physical and anda means egg of a hen having an unbroken continuous curvature like that of a continuum. It is therefore evident that about 5000 years ago the authors of Upanisads were well conversant with the principle of four dimensioned space-time continuum (time being the fourth dimension), which is introduced in the current century by Dy. Einstein in his Theory of Relativity.

Modern physics today looks upon our subtle physical universe of 33.1864 x 10²² k.m. radius as the ultimate spacetime continuum, but Vedanta calls it Hiranya-garbha-anda and explains that this *anda* is supported by Maha-Visnu in whom galaxies in countless numbers are seen moving about, like small balls, in an orderly manner.

Since causal form of matter is prior and higher than its subtle form, so Vedanta teaches that our subtle physical universe is not the highest space-time-continuum, higher than it is the space-time causal physical continuum called avidya-anda (continuum of ignorance) and higher than it is *mul* (root)-avidya-anda. While modern physics today conceives universe as a real existence continuum, Vedanda considers universe avidya-anda and mul-avidya-anda as continuums of ignorance having no real existence.

Vedanta further explains that just as beings dwell on earth planet, even so lord Brahma dwells on galaxy and just as planets evolve out from galaxy, even so all beings evolve out from Brahma who is therefore called Lord creator. Accordingly Brahma is to be looked upon as a scientific name of an earlier form of subtle type of purusa from whom beings have developed out progressively. Visnu, Rudra, Maha-Visnu, Virata-Purusa, Maha-Virata-Purusa, Adi-Virata-Purusa and the like are all scientific names, though they have been presented to the common man in mythological fashion.

43. तमस आपोअप्स्वङ् गुल्या मथिते मथिते शिशिरे शिशिरं

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मध्यमानं फेन भवति फेनादण्ड भवत्यण्डा द्रब्रह्मा भवति ब्रह्मणो वायुः वायोरोंकारः।

Asr. UP., 6

From darkness water came out. On being churned, foam appeared from water. On being further churned, bubbles appeared from foam. From bubbles evolved out anda (egg). From anda came out Brahma. From Brahman issued forth air and from air (sound) Om.

44. चतुर्यु गसहस्त्राणि ब्रह्मणो दिवा भवति ।

Tpv. UP., III. 3.

The day of Brahma is one thousand four-fold yuga (4320 million terrestrial years).

45. तस्य ब्रह्णः स्थितिप्रलयावादिनारायणस्यांशेनावतीर्ण-स्याण्डपरिपालकस्य महाविष्णोरहोरात्रिसंज्ञकौ ।

Tpv. UP., III. 5

The life-death period of lord Brahma is to be considered as day-night of Maha-Visnu, who is a part of Adi-Narayana and who is protector of all andas.

46. अण्डपरिपालकमहाविष्णोः स्थितिप्र**ल**यावादिविराटपुरुष-स्याहोरात्रिसंज्ञकौ ।

Tpv. UP., III 6

The appearance and dis-appearance of Maha-Visnu, the protector of andas, is day-night of Adi-Virata-Purusa.

47. विराट्स्थितिप्रलयो मूलविद्याण्डपरिपालकस्यादिनारायण-स्याहोरात्रिसंज्ञकौ ।

Tpv. UP., III 7

Appearance and disappearance of Adi-Virata-Purusa is to be considered as day-night of Adi-Narayana, the supporter of mul-avidya-anda.

48-49. कथं ब्रह्माण्डस्वरूपमिति । कुक्कुटाण्डाकारं महदादिस-मष्टयाकारकण्डं तपनीयमयं तप्तजाम्बूनदप्रभमुद्यत्कोटि-दिवाकराभं चतुर्विधसृष्टतपलक्षतं महाभूतेः पंचिभरावृतं

HOW FAR DO ...

महदहंकृतितमोभिश्च मूलप्रकृत्या परिवेष्टिम्।

Tpv. UP., VI 2-3

What is the shape of Brahma-anda? It is curved in shape like the egg of a hen. It is composed of mahat elements and others. It is heated and is like a hot golden egg dazzling with the radiance of millions of suns rising almost simultaneously, composed of four kinds of creation, covered by five elements and surrounded by mahat, ahamkara, tamas and mul-prakri.

50-51. अण्डाभित्तिविशालं सपादकोटियोजनप्रमाणम् । एकैका-वरण तथैव । अण्डप्रमाणं परितोअयुतद्वयकोटियोजनप्रमाणं महामण्डूकाद्यनन्तशक्तिमिरधिष्ठितं नारायण क्रीडाकन्तुकं परमाणुवद्विष्णुलोकसुसंलन्गमदृष्टाश्रु तविविधविचित्रानन्ता-विशेषैरूपलक्षितं ।

Tpv. UP., VI 4-5

The thickness of the outer shell of the egg is 12.25 million yojanas (yojana is 9 miles unit). Each of the vesture is of the same thickness. The circumference of the egg is 200,000 million yojanas. It is endowed with infinite psychic powers, such as mahamanduka and others. However, it is like a ball for Narayana to play with. It is adhering to Maha-Visnu universe as a subtlest atom. It is characterised by various variegated and intinite pecularities which are unseen and unheard of.

52. एकैकोस्थितिसहारकर्ज्ञभरिधिष्ठितानि महाजलौधकत्स्यबुद्धु दानन्तसङ ध्वभ्द्रमन्ति ।

Tpv. UP. VI. 7

All these andas are swirling round and round resembling vast multitude of fish and bubbles caught in massive flood of water.

53-54. क्रीडासक्तजालककरतलामलकवृन्दवनमहाविष्णो :
तलेविलसन्त्यनन्तकोटिब्रह्माण्डानि । जलयन्त्रस्थघटमालिकाजालव महाविष्णोरेकैकरोमकूपान्तरेष्वनन्तकोटिब्रहमाण्डानि सावरणानि भ्रमन्ति ।

Tpv. Up., VI. 8-9

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Countless number of Brahm-andas shine forth on the palm of Maha-Visnu like amalka fruits demonstrated by a magician on his hand. These numerous Brahm-andas along with their veils, swirl round and round like a continuos chain of pots attached to a water wheel, it is between the hair follicles of Maha-Visnu.

(X) Brahman, the real existence continuum-

Vedanta teaches that all des-kala-vastu-andas, including Brahm-andas, our subtle physical universe, avidya-anda and mul-avidya-anada have no real existence of their own; they are mortal and perishable. The real existence continuum in which they phenomenally appear and disappear is called Brahman in Vedanta. On the destruction of andas, Brahman is neither affected nor destroyed. Brahman is beyond des, beyond time, beyond physical matter and beyond prakrti and maya. It is metaphysical, it is one alone, there is nothing else apart from it. It is the real-blissful-knowledge.

55. एकमेवाद्वयं ब्रह्म नेह नानाअस्ति किंचन ॥

Adh. Up., 64.

Brahman is non-dual, one alone, there is nothing else apart from it.

56. स होवाच याज्ञवल्क्य-सदेव सोम्येदमग्र आसीत्। तन्नित्यमुक्तमिविक्रियं सत्यज्ञानान्दपरिपूर्णं सनातनमेकमेवा-द्वितीय ब्रह्म ।।

Pai. Up., 1. 2

Yajnavalkya explained to him, "At the beginning all this was sad (real existence) alone. That Being is Brahman, who is ever free, eventless, indeterminate. of the nature of truth-knowledge-bliss, ancient, one without a second"

57. सत्यं ज्ञानमनन्तं ब्रह्म । सत्यं अविनाशि । अविनाशि नाम देशकालवस्तुनिमित्तेषु विनश्यत्सु यन्न विनश्यति तदविनाशि ।।

Sa. Up., 12.

HOW FAR DO ..

Brahman is reality-knowledge-endless. Being real existence it is indestructible. It is so called indestructible because on the destruction of des-kala-vastu-andas it is not destroyed.

58. देंशतः कालतो वस्तुतः परिच्छेदरहितं ब्रह्म ।

Tpv. Up., 1.4.

Brahman is ever free from des-time-vastu.

59. मायातीतं गुणातीतं ब्रह्म।

Tpv. Up., 1.10

Brahman is beyond maya, Brahman is beyond qualities.

(To be continued)

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The Vedic Path. LV, No. 1, March-94 Qua. Jour, Vedic Indo & Scj. Research

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"God The Absolute Supreme"

(His unaccountable divine attributes, innumerable divine performances and incalculable divine natures.)

D. D. Sharma*

In this world, men are divided into two categories i.e those who believe in God and the other who have no faith in God and only believe in the matter. The former are called the theists and the latter are atheists. There are also two groups of the theists. One who utter the name of God by tongue and the other who remember Him by heart. In fact, those who are the seel e s of truth of the Exalted Being are the true devotees of the Lord Supreme. Lord Krishna has quoted in the Gita:-

मनुष्याणां सहस्रेषु कश्चिद्यति सिद्धये । यततामि सिद्धानाम कश्चिन्मां वेत्ति तत्वतः । गीता 7/3

Among thousand of strivers, scarcely one strives for perfection and those who strive and succeed, hardly one knows the truth of the Supreme Being. Maharishi Dayananda Saraswati has scribed in his famous book "Satyarth Prakash" that God should be adored meaningfully by heart. This type of worship is really acceptable to God. Those who worship Him Verbally are subordinate to the devotees who pay divine honours to Him by heart. Only such persons can be accessible to God.

^{*192-}A/13, Shant Nagar, Bhatinda (Punjab).

Men of doubting temperament cannot attain Godhead even after thousands of years. One who does not abstain from the evil path, whose mind is restless, stub-born, stormy, impetuous and agitated is not only difficult for him to have an access to the Almighty Father but is impossible to follow the divine path.

By means of divine knowledge, when our doubts and suspicions are eliminated that God is the only creator of the universe, sustainer and dissolutionist as well, and prior to this, there was no such Supreme Divine Element which could create the cosmos, then where lies the doubt to disbelieve Him?

Due to darkness of ignorance and for want of perfect divine knowledge, we have made God captive in the temples, mosques, Gurdwaras and churches etc. But according to the Vedas, His abode is in our heart. We are not required to make a wild goose chase for His search, any where else.

Being imbued in materialism, we have not made frantic exertions to make a search in our heart. A Persian poet beautifully described.:-

"Aan Cha Ma Kardem Bakhud, Hech Nalina Na Karad, Darmianey Khana Ghum Kardem, Sahibey Khana Ra."

What we have done for ourselves, even a blind person will not do. We have lost our Supreme Master in our heart.

Those persons who have maddened themselves to amass wealth or earthly belongings cannot dream even to enter into the kingdom of the Supreme Being. A very learned philosopher has well said:

"Our treasures are not the things of the world that perish but knowledge and love of God that endure."

Rama, Krishna, Vivekananda, Nanak, Mohammed, Christ, Ram Tirtha and Dayananda were all great men and they had preached peace and universal brotherhood. They were the aml

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ambassadors of God. To believe them as an incarnation of peity is an act of great non wisdom. God has blessed us with full liberty to act. But it is for us whether to act wisely or foolishly. If we follow their foot-prints, we can make our lives sublime and can get release and if we turn a deaf ear to their preachings, we will fall, get bondage, face harassment and painful distressings.

Now the question arises how to approach the Almighty Father who is formless, bodiless and colourless. The Veda gives its answer.:—

ओ३म् न तस्य प्रतिमाऽअस्ति यस्य नाम महद्यशः। हिरण्यगर्भेऽ इत्येष मा माहिँ सीदित्येषा यस्मान्नजातऽ इत्येषः। यजुर्वेद 32/3

The Veda tells that God is supremely glorious and that there is no image of Him (Image worship is faulty). He sustains Himself in all the luminiferous elements like the sun, moon, stars and lightning etc. He controls everything with His supreme power facing all directions. Our fleshy eyes cannot have a glimpse of that imageless Supreme. It is only through super natural eyes that we can avail of His Divine flash. Immeasurable are his immaculate nature and power, different from soul and different from matter.

The Veda presents a true concept of the Almighty Father. The below noted two Veda Mantras will elucidate His gloriousness:—

ओ ३म् । स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरँ शुद्धमापापविद्धम । कविर्मनीपी परिभु स्वयम्भु याथातथ्योऽर्थानव्यदा धत्छाश्वतीभ्यः समाभ्यः यजुर्वेद 40/8

ओ३म् । विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतोबाहुरुत विश्वतस्पात सं बाहुभ्यां धर्मात संपत्रैद्यांवा भूमि जन्यन्देव एकः (यजुर्वेद 17/19)

God is Omnipresent and is pervaded everywhere. There is no place in the universe where His existence is denied. There

is no speck in the world where His Supreme Personification is ignored. His presence is at the peak of the mountain. He exists in the bottom of the unfathomable ocean. In the womb of the mother, He is constituting the organs of the baby. An Urdu Poet has beautifully described his benign presence.:—

"Tu Har Zarray Main Pinah Hai, Jahan Tujh Main Samaya Hai, Mukkayad Ek Jagah Ya Rab Tu Kabhi Ho Nahein Sakta."

"Thou art Omnipresent and sustainer of the entire universe. He is Omniscient, knower of the innermost secrets of our hearts. He fully knows even how many times we blink our eyes and deblink the same throughout day and night, although we have no knowledge about it. He is censurer of the sinful and giver of blessings to the pious and virtuous persons. He reveals true k owledge through the medium of the Vedas for His mortals and makes provision for them since times immemorial.

God keeps His divine eye on the whole world and preaches morality to humanity. He is Omnipotent, full of immense strength. That effulgent Lord produces with mobile atoms the earth and heaven with his mighty force and puts the universe on right track. He dispenses the actions of the human beings without any partiality and awards punishment to the wicked and endows His bliss and beatitude on the virtuous persons.

As long as our mind is subjected to the objects of the senses, it is rather impossible to have divine communion with Him. A sweet nectar full of fragrance is flowing in our heart but on account of darkness of ignorance we cannot enjoy a dipinside and delve deep in the filthy ponds of the universe. The learned scholars of the Vedas are strongly of the opinion that a person who is deprived of the divine knowledge of the Vedas cannot attain Godhead. To know of the Vedas is indispensable to gain the accessibility of the Lord Supreme. That is why Swami Dayananda has laid a great stress on the study of the Vedas "Back to the Vedas".

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There are innumerable divine attributes, divine performances and divine natures of the Lord Gracious. Unless we give a practical shape to His attributions in our life, He is unapproachable to us. If God is compassionate, we should also show compassion to the poor. If God is supremely justice loving, we should do like that in our day to day dealings with the people. If god is benevolent, and we are nonbenevolent, how can we develop our kinship with the Absolute Supreme. It should be borne in mind that we can deceive the people through unfair means but He cannot be deceived by our devotional hypocrisy. To develop divine communion with Him, we shall have to make our mind immune from hatred and cruelty and shall have to depend on love and peace. Ultimately, love and peace are more powerful than hatred and cruelty. The fact, in fact, is that our real life is our inner life which we have utterly neglected, thereby, always thinking ways and means to decorate and comfort our physical body which is mortal and subject to decay, in no time. If no steps are taken to blaze our inner conscience during our life time, we must realise that the precious days of our life are meaninglessly wasted and have totally lost the game of our life. Human life is an apportunity to develop the divine soul

Maharishi Dayananda has imparted us teachings on the basis of the Vedas that the daily performance of the Maha Yajnas is a must for the householder. These are given below:

- (1) Brahm Yajna
- (2) Dev Yajna
- (3) Pitar Yajna
- (4) Atithi Yajna
- (5) Baliveshavdev Yajna.

(1) Study of scriptures, Sandhya and Upasana (2) Performance of Havan Yajna daily by a householder. (3) Service
to the parents, teachers and old persons (4) If a religiously
learned scholar visits the householder, it is his paramount duty
to serve him to the best of his capacity (5) Whatever food we

take we should spare some part of it for the animate beings. By doing these Maha Yajna, we will divinize our mind and these Yajnas will help us a great deal to have divine communion with the Supreme Being.

To attain Godhead, we are also required to follow the teachings of Maharishi Patanjali. — a great scholar of Yog Darshana. He has beautifully described about (1) Yama and (2) Niyama.

Yama comprises five clauses. :-

- (1) Non violence (2) Truthfulness (3) Non stealing (4) Celibacy
- (5) Curtailment of necessities of life to the minimum.

Similarly, (2) Niyama has five clauses:—

- (1) Internal and external cleanliness;
- (2) Mental satisfaction. To keep the mind unruflled;
- (3) To bear all pairs of opposites with a cheerful mind and to do righteous deeds.
- (4) Self study and self realization;
- (5) Total surrender to the Almighty Lord by thought, word and deed.

God's blessings, such as energetic life, freedom and sound health should be utilized for the good cause and one who abuses His blessings faces untold miseries and afflictions. Eulogization, Prayers and to have divine communion with the Mystical Lord are the stairs to reach God and their continued practice invigorates the mind of a prayerer to such an extent that he does not feel bewildered even if he were to face the biggest calamity and ill-fortune in life.

A selfish person always makes an obeisance to the Lord Supreme for perishable articles such as wealth, a car, a bungalow and offspring etc. It is a degrading prayer. He, who never prays for the attainment of spiritual knowledge remains spiritually tense. Swami Dayanda has taught us to make a demand

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consistent to His Dignity for the following objects from the Supreme Spirit.:—

असतो मा सद्गमय तमसो मा ज्योर्तिगमय, मृत्योर्मा अमृतं गमेयति ।। शतपथत्रा० 14/3/1/30

- (1) Oh Benign Lord, lead us from falsehood to rectitude (righteousness).
- (2) Lead us from darkness of ignorance to Thy Effulgent light;
- (3) Lead us from death and disease to immortality and eternal happiness.

Further, it is ordained to make an invocation to the Almighty Father as under. :—

ओ ३म तेजोऽसि तेजोमिय धेहि। वीय्यमिस वीय्यं मिय धेहि बलमिस बलं मिय धेहि। ओजोऽस्योजो मिय धेहिः मन्युर्रसि मन्युमिय धेहि। सहोऽसि सहो मिय धेहि।। यजुर्वेद 19/9

- (1) Thou art Supreme Light, be merciful and enkindle that effulgent light in my heart.
- (2) Thou art Infinite Energy, endow me with unfailing energy;
- (3) That art possessing immeasurable power, bestow upon me that great power;
- (4) Thou art wrathful to the wicked, make me like that
- (5) Thou possess the supreme forbearance towards those who offend against Thee. Make me also a forbearer.

In the varied manifestations of the universe, human body is the biggest endowment endowed upon mankind by the Benign Lord and to make it more useful, one should seek the guidance of the Vedas.

Often, we heard people saying that mind is not absorbed in God. The reason being that we have not practised penance/austerity in life. For example :—If an earthen pot is not properly



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baked in the brick-kiln and we fill it with water, it will be seen after sometimes, the pot will break and the water will flow down. Unless one passes through the period of celibacy as enjoined in the Vedas, God's pure divine knowledge cannot find room to stay in that human body. According to Swami Dayananda, we should strictly follow the doctrines of Brahmcharya. We should devotedly stablize our mind and concentrate on God. Swami Ram Tirtha in his famous book "In woods of God's realisation" has beautifuly described:—

"If we are in pursuit of divine knowledge in letter & spirit, our materialistic wants are automatically fulfilled.

God's personal name is OM. It should be remembered by heart and not by tongue, then it would prove more beneficial. Simultaneously, the practising of the Divine Attributes of the blessed Lord in our day to day life is a must. Maharishi Dayananda has emphatically stated that all seekers of truth should devote one hour in the morning and one hour in the evening for the recitation of the Gayatri Maha Mantra but in this process the mind should take the place of the tongue.

सर्वे वेदा यत्पदमामन्ति तपरिस सर्वाणि च यद्वदन्ति यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सग्रहेण ब्रवीम्योमित्यतेत कठो० 2,15

All the Vedas give top priority to the recitation of OM. Ascetics also do like that, the celebates do not lag behind in acoring OM.

Mr. Bredlaugh, a great philosopher was born in England. He only believed in Matter (牙更行) and had been advocating the doctrines of atheism throughout his life. Now the time comes when he is lying on his death bed. He thinks in his mind that the Matter by which his body is constituted cannot pull him out but he is so much fascinated with his corporeal body that he cannot tolerate its separation under any circumstance. At that time, he feels that there is Unique Mysterious Power which

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drags him out from this corporeal body and the soul is leaving the human body under the commandment of the Lord Supreme.

We must worship the Supreme Exalted Being with a devoted and dedicated spirit throughout our life and totally resign to the Will of the Blessed Lord. It is the paramount duty of those who are divinely initiated to initiate their uninitiated brethern. Spiritual vision and social service should go together. We cannot think of God during the last moments if we are not previously devoted to Him. It is not the casual fancy but the persistent efforts of the whole life that determines the future.

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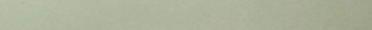
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The Essential Religiousness of American Literature with Special Reference to Hemingway

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Narayan Sharma*

Sartre once made a very significant remark. He said that, ".....in the struggle for life, American individually is, above all, each person's passionate aspiration towards the state individual that the loneliness and the isolation imposed by society can be dealt with and some meaning got out of it. The best of American literature has been the quest of man as a lonely individual. In many cases this quest has been for an uncertain, unidentified and inexplicable goal. According to the attitude of the individual concerned, it has sometimes led to peace and contentment as in the case of Emerson, alienation as in case of Faulkner, gropings in abysmal darkness as in case of Melville and Poe and violence and death as in case of Heming-In fact, the motif of the Stranger in a hostile crowd has been constantly appearing in American Literature in one form or the other.

A characteristic of American life and its manners that has always remained unchanged, is an openness towards new concepts and situations, a willingness to accept and assimilate but always to relate events and situations to an individual centre of consciousness. This individual centre of consciousness

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has always continued to twinkle with its own struggles and contentments, delights and agonies in the surrounding void of that unidentifiable and vague mass of beings called the American Society. All literature radiates from this very star of individual consciousness. The description of the external world is brought into function as a mirror of what goes on the consciousness of the characters.

The best of the American writers have brilliantly depicted the struggle of man to be a human being in a world which increasingly seeks to reduce him to a mechanism, a mere thing. The courage, the confidence, the faith and the patience mustered up by the individual characters batray their urge for mastery and achievements. The mastery, the completeness and wholeness that are unconsciously sought, are a search and leaping up of the individual psyche towards some aspect of eternity; its completeness, wholeness, invincibility and self-dependent delight and its immortality. This deep yearning of the human soul for completeness expresses itself in different forms. reveals itself most strikingly in terms we use to describe those deepest of human experiences which are the acts of love by which we seek union with another; whether with a fellow human being in an act of physical love or with God in fits of spiritual devotion.

This seeking, searching and craving is described by great mystics and prophets as an unconscious and vague desire of the individual soul to become whole by merging itself into God or the Over-soul. Great Indian spiritualists like Shankaracharya, Vivekananda and Aurobindo have described the struggles of the human life, as preparations for attaining the final beatitude. The individual psyche always thirsts for plunging into, for being absorbed into, the being of God, where its incompleteness will become whole in Him. This struggle has found its most striking and unrestricted play in American life and manners and has found its way into the works of the greatest of the American writers, specially those of Ernest Hemingway. Though apparently he glorifies love and death and violence, yet, when



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examined philosophically we find him to be a votary of India's perennial religious doctrine expounded in the Bhagwatgita. The following short study brings this out effectively.

He writes of killings, bull-fights and giving up of life as a sacrifice, not because he revelled in gory themes or had a sinister enjoyment from violence and bloodshed but because of his literary theory and philosophic attitude and also because he regarded these subjects as unmoral in nature and discerned in them some scope for spiritual satisfaction. He, once referred to bull-fighting as "such an unmoral subject". Describing his conception of a great and ideal killer, he writes:

Thus the killing that Hemingway glorifies and approves, is the one that is indulged in when there is no better course left to be adopted. The killer should also have the necessary nobility of character that may enable him to undergo the necessary abnegations. Hemingway does not elaborate what these are. But it is obvious from the general drift of his argument that these are the abnegations of the feelings of hatred, revenge and the indulgence of murderous enjoyment.

Examined with these conditions imposed, his theory of killing does not look too much different from the theory under which Krishna exhorts Arjuna in Gita to slay his elders and their armies arrayed in battle against him. In fact, Hemingway's own mind was much exercised over this issue of killing and we get a discussion of it in "For Whom The Bell Tolls". Jordan asks. Anselmo whether he has killed:4

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Yes. Several times. But not with pleasure,
To me it is a sin to kill a man. Even Fascists whom we
must kill I am against all killing of men,
Yet you have killed.'

'Yes. And will again. But if I live later,
I will try to live in such a way, doing no harm to any one,
that it will be forgiven.'

Later, Anselmo continues his thinking in this respect:7

I hope I am not for the killing... I think after the war there will have to be some great penance done for the killing. If we no longer have religion after the war then I think there must be some form of civil penance organised that all may be cleansed from the killing or else we will never have a true and human basis for living. The killing is necessary, I know, but still the doing of it is very bad for a man and I think that, after all this is over and we have won the war, there must be a penance of some kind for the cleansing of us......

killing All that I am sorry for is the

It must really be a great sin................Because certainly it is the one thing we have no right to do even though, as I know, it is necessary.

Later on, Robert Jorden also reflects similarly:6

Do you think you have a right to kill any one? No. But I have to. Don't you know it is wrong to kill? Yes. But you do it? Yes. And you still believe absolutely that your cause is right? Yes......

But you mustn't believe in killing,.....you must do it as a necessity but you must not believe in it. If you believe in it the whole thing is wrong.....

unless it is to prevent something worse happening to other people.

It is thus obvious that his detractors betray their own lack of understanding of his views when they accuse him of taking a perverted delight in killing. Of course all the killings in his novels are not upto the ideal laid down by him and one cannot quite agree with his idea of spiritual satisfaction in killings. But in actual life too, we have no unbroken realisation of ideals. It is to his credit that he had a sound understanding of the issues involved and knew what the ideal in this regard should be.

He chafed under the forced religious and moral observances, and compulsory submissions to God which he had to suffer in childhood and reacted sharply to these constant naggings about decency, virtue, morality, nobility, goodness and responsibility to God and The Saviour Christ. This made him a rebel against institutionalized religion, orthodox morality and social conventions. This is why, Catherine, without being conventionally married to Henry, tells him that there is no need for marriage for they could not be more married and she admonishes him not to be too technical. When Jordan tells Augustin that he will marry Maria, Augustin tells him it is not important. The important thing is to have the motive and tells him further that simply sleeping with him does not make Maria a whore.8 Brett and Jake are left with only an ethical theory in place of God and Colonel Cantwell squeezes Renata in erotic embraces calling her daughter.

But to bring the charge of immorality against Hemingway would be a mistake. Morality is more a matter of inner motive than mere outer performance, because circumstances beyond one's control can compel one to behave in a manner that may not quite agree with customary notions of morality. And his heroes and heroines are placed in periods of crisis wherein the observance of formal rules of conduct or moral ceremonies becomes difficult or even impossible and meaningless. Jordan actually tells that it is only because of the extraordinary circumstances and lack of time that the informality of sleeping with Maria without ceremonial marriage has taken place. In

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other cases, these characters are the victims of the dehumanising forces of the social order and they revolt against its mores and morals, having seen their hideousness and hypocrisy from close range. It would be unfair to deny them on examination of their real intentions, and inner motives. That done, they are nobler than the hypocrites whose conduct is in perfect order but whose minds are stinking sewers of lust, wrath, greed and hatred and selfishness. It is very much the same problem that Fielding took up in the contrast of Parson Supple and Tom Jones.

In fact, a closer examination of his novels reveals him to be the delineator of the highest morality. He gloriously depicts the struggle of man to be a human being in a hostile universe and a dehumanized world while still retaining his self-control, stoicism and the liking for life and the world both. Supermanly courage, inexhaustible stamina, and indomitable will for struggle and a ready willingness to lay down one's life in performance of one's duty are the virtues he glorifies. The priest in "A Farewell To Arms", says that when one loves one wishes to do things for, wishes to sacrifice for and wishes to serve, 10 and in spite of Robert Jordan's knowledge of the sort of place the world is, (he tells Maria that the world being what it is he would not like to bring any children into it), 11 he reflects that the world is a fine place and worth the fighting for and he hates to die.12 Though he could easily save his life without inccuring any blame, he, yet gladly and willingly lays it down for his cause and for the benefit of his companions. The old man in "The Old Man And the Sea", reflects that the fish is his friend too but he must kill him and it is enough to live on the sea and to kill one's own true brothers13 and that pain does not matter to a man. In all the instances, these salient Principles of the Hindu theory of Karma Yoga shine with jewellike lustre.

Deriving happiness in serving others and in sacrificing for them, selfless dedication to one's duty, non-attachment to life and fearlessness of death, indifference to pain and equipoise



of mind and unhesitatingly killing one's friends and brothers or relatives if performance of duty necessitates it, are the moral canons that the Gita prescribes. These are also what is discernible in the above instances and all through Hemingway's novels. The Crucifixion image is repeatedly imposed upon the Old Fisherman¹⁴ and the hands of both Henry in "A Farewell To Arms",15 and Cantwell in "Across The River And Into The Trees", 16 are obliquely compared to the nailed-through hands of Christ. This is in accordance with Karma Yoga, which teaches that saintliness and divinity are no exclusive possessions of the hermits and the gods. Even ordinary man can reach divinity through ungrudginging endurance, selflessness of action, heroic struggle in the performance of their duty without ever losing hope,17 controlling their desires18 and retaining their mental composure under all stress or pain. When Jordan tells Maria that he is she and she is he and that wherever she went he would go with her19 and that as long as there is one of them there is both of them, he really expounds the Vedantic philosophy of immortality of soul and the Hindu view of love being. a union of souls.

There are some superficial indications in his novels that show that he bade good-bye to God and religion both. Jake and Brett say they no more have God. Anselmo says that in view of the barbarities that he has seen, it is no more sensible for him to believe in God. Inspite of the Saint Anthony that Catherine gives to Henry to wear as a Talisman against all danger, he is wounded. The Fascist Cavalryman that Robert Jordan kills, is shot at exactly the spot where he is wearing the Sacred Heart of Jesus as a protection. Further, the fruitless prayers of Henry, Maria, Joacquin, and Santiago can confirm that Hemingway regarded it futile to believe in God's Mercy, Justice and Omnipotence.

If one fails to go deeper, one would naturally be inclined to conclude from these tragic ironies that Hemingway had lost faith in God and religion. But actually he brings in such situations to advocate the ideal of complete independence,

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unflinching fortitude and inexhaustible endurance. Hemingway's purpose seems to be to bring out or to glorify Man's own inherent strength rather than to keep him meek and weak in sentimental devotion to and supertitious faith in God engendered by fear of His Power and by a belief that by offering flattering devotions or by humbling oneself before Him, He can be coaxed into showing favours. Anselmo's difficulty in believing in God because of the barbarities prevalent in the world need not be misunderstood. Almost half a century earlier, even Swami Vivekananda was faced with the same problem when he said: 25

Hemingway wanted Man to develop his own powers and resistances, to believe in himself and to be responsible to himself, not looking here and there for help like weaklings and cowards. Anselmo actually says that though he has no God yet he is to be responsible to himself for his conduct and is to live nobly after the war is over.26 This is the Vedantic philosophy applied to practical life - taking the whole responsibility of one's deeds and misdeeds, joys and sorrows and protection, strength and succour on one's own self. This is the Vedantic way of life shown by Swami Vivekananda (vide note No. 54), the greatest spokesman of Vedant in modern times. This is also what the great saint meant when he said that prayers to all the thousands of gods will be useless. Help would no doubt come ultimately, but not from them. It would come from one's own Self who is the repository of all divinity and power. Supertitious faith and sentimental devotion weakened man and made him a helpless puppet. Man himself is a lion of divinity and he exhorted him to roar in the full awareness and realisation of his strength.27 Hemingway's heroes are struggling towards this ideal. The spotlight is thrown on the 58]

Sainthood and the divinity involved in the character of Henry and Cantwell and Santiago when Hemingway obliquely compares them with the Crucified Christ.

When the "Saint Anthony" and the "Sacred Heart of Jesus" fail to protect their wearers and when the fervent prayers of Maria, Joaquin, Henry and Santiago go unheard and unanswered, and when Brett says that she never got anything she prayed for and that God never worked well with her, the moral, however indirect or involved, is yet quite obvious: Man should depend on his own Self and strive to reach self-sufficiency, supermanhood and ultimately Godhood Itself. It is sheer ignorance and weakness to beg help from others, even from God for the matter of that. Whether his characters believe in God or not, the virtues and values that the best of them go after, when fully realised, would lead them to nought else except divinity or sainthood.

Inspite of their so-called indifference to or disbelief in God, Hemingway's characters carry with them vague ideas about the continuing possibility of God's existence. Henry believes that the dead baby must have been baptized. Pilar, in "For Whom The Bell Tolls", carries with her the notion that God, perhaps, still exists. In his own life also, Hemingway was a devout believer. There are many occasions recorded by his biographer when he went to Cathedrals and prayed, sometimes even tearfully. And he devoutly and gratefully offered his Nobel Prize gold medal at the holy shrine of the Virgin of Cobre. And Hemingway, by his own confession, is a hopelessly biographical novelist. His heroes are never much different from him.

A faint reflection of Hemingway's moral views appears in "The Sun Also Rises". In one of his interior monologues, Jake Barnes reflects, "That was morality, things that made you disgusted afterwards. No, that must be immorality. "33 At a later occasion, Brett tells him that deciding not to be a bitch so that she may feel good was what she had in place of God.34

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gut it is in "Death In The Afternoon", that a clearer and a cryptic articulation of this apparently simple but actually very deep morality, appears :35

So far, about morals, I know only that what is moral is what you feel good after and what is immoral is what you feel bad after.....

Baker calls this psychological hedonism.³⁶ But he is off Hedonism is pleasure seeking. Noting Hemingway's words carefully, we see, that he does not use the words "pleasure" or "enjoyment". He rather seeks to feel good after. (emphasis mine) And what makes one feel good after, can sometimes be the most self-effacing sacrifice or it can make one voluntarily undergo pain, suffering and loss in performance of one's duties and in living upto one's ideals and in upholding one's values and cause. It is, thus, to conscience and righteousness that Hemingway appeals in this view of his and not to the instincts of pleasure and hedonistic enjoyment. This makes it a formula of the highest morality. Swami Dayananda and all great spiritual teachers have taught the same moral principle.37

From all this it follows and I think it is quite obvious that American literature, especially that of Hemingway is essentially religious. 19. Joseph Caro XX on 255.

Notes & References:

- 1. Sartre, Jean Paul: "Literary and Philosophical Essays", Collier Books, New York, 1965, p. 111.
- 2. Ernest Hemingway, Death In The Afternoon (Penguine, reprint 1966, p. 7.)
- 3. Ibid., p. 220.

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- 4. Ernest Hemingway, For Whom The Bell Tolls (London: Jonathan Cape, 1958), Ch. III, pp. 42-43.
- 5. Ibid., Ch. XV, pp. 190-91.
- 6. Ibid., Ch. XXVI, pp. 286-87.
- 7. A Farewell to Arms (London: Jonathan Cape, 1960), Ch. XVIII, p. 103, Ch. XXXVIII, p. 253.

- 8. For Whom The Bell Tolls (London: Jonathan Cape, 1958), Ch. XXIV, pp. 275-76.
- 9. Ibid. Ch., XXIV, p. 276.
- 10. A Farewell To Arms, Ch. XI, p. 69.
- 11. For Whom The Bell Tolls, Ch. XXXI, p. 334.
- 12. Ibid., Ch. XLIII, p. 438.
- 13. Ernest Hemingway, *The Old Man And The Sea* (Moscow: Progress Publishers, 1967) pp. 80 87.
- 14. Ibid., pp. 103, 113.
- 15. A Farewell To Arms, Ch. XXXVII, p. 247. Showing his blistered hands to Catherine, Henry puts the Crucifixion Image into bolder relief by saying that there is no hole in his side.
- Across The River And Into The Trees (Penguin rpt., 1966)
 Ch. IX, p. 67.
- 17. Santiago also feels that it is silly and sinful not to hope. The Old Man And The Sea, p. 101.
- 18. Jordan thinks something very similar when he reflects, "And if you stop complaining and asking for what you never will get, you will have a good life. "For Whom The Bell Tolls, Ch. XIII, p. 164.
- 19. Ibid., Ch. XX, p. 250, Ch. XLIII, pp. 434-36.
- The Sun Also Rises (included in "The Essential Hemingway", Penguin rpt. 1967), Book Three, Ch. XIX, p. 188.
- 21. For Whom The Bell Tolls, Ch. III, p. 43.
- 22. A Farewell To Arms, Ch. VIII, p. 43.
- 23. One of the papers that Jordan takes out of the dead Cavalryman's pocket is a letter from his sister. Describing the contents of the letter, Hemingway writes, "There was quite a lot of religion in the letter and she prayed to Saint Anthony, to the Blessed Virgin of Pilar.......to protect him and she wanted him never to forget that he was also protected by the Sacred Heart of Jesus that he wore still, she trusted, at all times over his own heart where it had

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been proven innumerable—this was underlined — times to have the power of stopping bullets."

For Whom The Bell Tolls, Ch. XXVI, p. 286.

It is ironical that Robert Jordan kills him by aiming his

It is ironical that Robert Jordan kills him by aiming his pistol at the "centre of his chest" as Hemingway describes in Ch. XX! at p. 253 of his novel.

- 24. Mr. Baker thinks it proper to write that, "Early and late, Hemingway's God is only a forlorn possibility. The sea of Christian faith had drained away over the edges of the modern world......"
 - Sheridan Baker, *Ernest Hemingway: An Introduction And Interpretation* (Hold, Rinehart and Winston Inc., 1967), p. iii of the Introduction.
- 25. Swami Vivekananda in his lecture on "Maya And The Conception of God", in *Lectures on Jnana Yoga* (Calcutta: Advaita Ashram, 12th impression, April 1970), p. 83.
- 26. For Whom The Bell Tolls, Ch. III, p. 43.

 This is very similar to what Swami Vivekananda once said, "So if the whole responsibility is thrown upon our own shoulders, we shall be at our highest and best, when we have nobody to grope towards, nod evil to lay our blame upon, no Personal God to carry our burdens, when we are alone responsible, then we shall rise to our highest and best," Swami Vivakananda, in "The Freedom of the Soul", in his Lectures on Jnana Yoga, p. 213.
- 27. "What does the Advaitist preach? He dethrones all the gods that ever existed, or ever will exist in the universe and places on that throne the Self of man....... the most glorious God that ever was, the only God that ever existed, exists, or ever will exist....... Wherever you see a weak man,..... weeping and waiting for help from somewhere above the skies, it is because he does not know that the skies also are in him. He wants help from the skies, and the help comes but it comes from within himself........Thus man, after this vain search after various gods outside himself, completes the circle, and comes back to the point

from which he started — the human soul, and he finds that the God whom he was searching...... in churches and heavens, that God whom he was even imagining as sitting in heaven and ruling the world, is his own self. I am He, and He is I This little I never existed." Swami Vivekananda in his Lecture "The Atman", in Lectures on Jnana Yoga, p. 285-87.

- 28. A Farewell To Arms, Ch. XLI, p. 282.
- 29. For Whom The Bell Tolls, Ch. IX, p. 87.
- 30. Carlos Baker, Ernest Hemingway: A Life Story (New York: Charles Seribner's Sons, 1969), pp. 183, 184, 185, 231, 396, 524.
- 31. Ibid., p. 528.
- 32. Ibid., p. 268.
- 33. "The Sun Also Rises" in *The Essential Hemingway* (Penguin rpt., 1967), p. 115.
- 34. Ibid., p. 188.
- 35. Ernest Hemingway, Death In The Afternoon, p. 8.
- 36. Carlos Baker, Hemingway: The Writer As Artist (New Jersey: Princeton University Press, 4th ed. 1972). p. 158.
- 37. Describing the moral training imparted to his students in his Yoga School at Ranchi, Swami Shri Yogananda, who also founded the prestigious Self-realization Fellowship at Los Angeles in America, writes, "Evil is pointed out to them as being that which produces misery, good as those actions which result in true happiness."

Paramhansa Yogananda, Autobiography Of A Yogi (London: Rider & Co., 1965 rpt.), Ch. XL 'l Return To India', p. 310.

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The Vedic Path, LV, No. 1, March-94 Qua. Jour. Vedic Indo & Sci. Research

The Poetic Achievements of Toru Dutt

Dr. K. A. Agarwal*

TORU DUTT (1856-1877) occupies a prominent place in the annals of Indo-Anglian literature. When she started writing, Indo-Anglian poetry was in its infancy. Though mocked by destiny at every step, she went ahead with her work with firm determination and produced some marvellous works. Her predecessors like Derozio, Kashiparsad and Madhusudan were mere explorers in the field, and it is not till we come to her that we find 'the first achievement' in Indo-Anglian poetry. Toru is well remembered today for her poetic achievement – the focal point of this thesis.

It was not that the recognition of Toru's poetic work and worth came readily. In fact, no publisher of Calcutta was prepared to bring out 'A Sheaf Gleaned in French Fields' when it was completed, and it was simply printed, and not published, in the first instance. Later on, when the slender volume reached England and fell into the hands of Sir Edmund Gosse, who reviewed it sympathetically in the Examiner, dated August 26, 1878, her fame immediately shot up. The reviewer of The Englishman toed the line of Gosse, though he pointed out certain lapses in her poetry. The Saturday Review (August 1879) was all praise for her, saying 'There is every reason to believe that in intellectual power, Toru Dutt was one of the most remarkable women that ever lived. Had George Sand or

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George Eliot died at the age of twenty-one, they would certainly not have left behind any proof of application or of originality superior to those bequeathed to us by Toru Dutt.' In 1881, Sir Gosse wrote an 'Introductory Memoir' to Ancient Ballads and Legends of Hindustan, in which he remarked:

It is difficult to exaggerate when we try to estimate what we have lost in premature death of Toru Dutt. Literature has no honours which would have been beyond the grasp of a girl at the age of twenty-one, and in a language separated from her own by so deep a chasm had produced so much of lasting worth. When the history of literature of our country comes to be written, there is sure to be a page in it dedicated to this fragile, exotic blossom of song.

Edmund Gosse's remarks proved a turning point in Toru Dutt criticism which had, so far, been somewhat mixed one. Dr. Edward Thompson spoke of Toru Dutt as a poetess whose place is with Sappho and Emile Bronte—a singularly inept company, except in regard to their common womanhood. Another noted critic, T.O.D. Dunn, praises Toru Dutt as one who belongs to the intellectual traditions of India. He remarks thus:

For the first time in literature of this kind, there is struck a genuinely Indian note; and through the medium of a perfect English expression, there is conveyed something of the sincerity of a mind proud of the intellectual traditions of its native land

The technical skill of this poetess is superior to that of any of her predecessors; and this, in view of her extreme youth, is little short of the marvellous. Her verse is finely knit, vigorous, and of a pleasing variety. It is never obviously imitative, and moves with such freedom and felicity as are inseparable from genuinely creative work. Another critic, P. Seshadri, also admired her for the same quality. In a well-written article published in the Asiatic Review, Harihar Dass

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spoke highly of the 'classical tradition' maintained in Toru's poetry. H.A.L. Fisher noted with a sense of satisfaction that :

this child of the green valley of Ganges has by the sheer force of native genius earned for herself the right to be enrolled in the great fellowship of English poets.

Amarnatha Jha, in his edition of Ancient Ballads, wrote that one 'can not help regretting that time cut short prematurely a career of such promise and such fulfilment. There were few poetic glories which, given maturity, she could not have achieved..........She might have developed into a novelist or lyengar, says that Toru ' has left behind her a body of achievement to which it will be difficult to find a parallel in the history of English literature'. Paying his glowing tributes to Toru Dutt, Alokeranjan Dasgupta has observed:

She was the first of our modern artists who have transmuted the nervous tension of adolescence into the saner idiom of art. In the incredibly short spell of her life, she successfully crystallized the diverse ways of innocence and experience into the supreme moment of Art which is brief, yet abiding.

Evaluating Toru's position in Indo-Anglian poetry, Padmini Sengupta has said :

Toru actually has never been 'forsaken'. There is hardly another English writer in India who is so regularly remembered in the journals and newspapers of the country. In India's 'Who's Who' she is marked among the great.

Neither are her biographers in Bengali, French and English scarce. She has passed the test of time and, though born over more than a hundred years ago, is still very much alive, proving herself a classical writer.

'A Sheaf Gleaned in French Fields', the first volume of Toru's poetry, was published in 1876 and was dedicated to Madame Govin Dutt with a quotation from Schiller:

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I bring some flowers and fruits,
Gathered in another soil:
In another sunlight,
In a happier clime.

It carried no Preface or Introduction, and Sir Gosse regretted the fact. Its notices appeared in many leading periodicals of the day, such as 'The Bengal Magazine', 'The Examiner', 'The Englishman', 'The Madras Standard', 'The Friend of India', 'The Indian Charivari', 'Le Courier de I 'Europe', 'Revue des deux Mondes', 'London Quarterly Review', and 'Hindu Patriot'. Almost all the reviews appreciated Toru's poetic power, though a few of them also pointed out the crudities of her verse and rhythm.

'The Sheaf' opens with 'The Sleep of the Condor' by Leconte de Lisle, on whom Toru previously had written an article in 'The Bengal Magazine'. It seems that she had a soft corner for that French poet. Like him, she cherished the longing for the sublime and the realization of the infinite. Both rejoiced in resignation and death.

Most of the poems in the volume have been translated from Loconte de Lisle, F. de Gramont, Victor Hugo, J. Soulary, Beranger, J. du Bellay, N. Martin, E. Deschamps, G. de Nerval, Sainte Beuve, C. Baudelaire, A. de Lamartine, Mme Valmore, A. de Vigny, L. Bouilhet, T. Gautier, Andre, Theurist, E Augier, N. Heine Sully Prudhomme, A. Pommier, X. Marmier etc. Of all these French poets, Toru was greatly impressed by Lisle, Gramont, Hugo, Soulary, and Sainte-Beuve.

It is obvious that Toru preferred the Romantics to Classicists for her renderings. She had made a deep study of the French Revolutionary poets in the British Museum during her stay in London. She was drawn to the Romantics for their assertion of the freedom of imagination and the rights of the individual. They were also not bound by the restrictions of verse forms and rules, as the poets of the 17th and 18th centuries were Moreover, the Romantics were simple, direct and vivid in their expressions. But Toru does not abandon the

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French Renaissance poets, and the Moderns like Hugo, Musset, and Gramont find a place in the Sheaf.

'The Sheaf' is to be remembered also for the valuable contribution of eight poems that Aru Dutt, Toru's elder sister, made to it: It was her renderings of Hugo's 'Morning Serenade' which filled Gosse with 'surprise and almost rapture'. There is a genuine pathos and a delicate imagination at work in it.

Toru's notes, which run into more than forty pages, are interspersed with frank, naive and critical remarks. For instance, Alfred de Musset 'possesses the spirit, the power, the brilliance, and the love of nature sometimes real and sometimes affected'; Beranger's 'Vocation' was a great favourites of William Makepeace Thackeray's; Charles Nodier's strength lay 'in prose more than poetry'; Pierre Dupon: was the 'poet of sorrows and joys of the poor'; Nicholas Martin was 'imbued with the grand poetry of Germany'; and Jules Lefevre-Deumier was 'one of the most fertile and the most persevering of the French poets of the nineteenth century.'

The only other collection of Toru's poems is Ancient Ballads and Legends of Hindustan, which appeared in 1882 with a memorable 'Introductory Memoir' by Sir Edmund Gosse. It is essentially native in vein and content. In spite of her Western education, Toru never ceased to be an Indian. The old ballads and legends of the motherland were neither exotic nor alien for her. The stories of the past stirred her deeply. The call of the land touched a responsive chord within her. There are sententious remarks in the volume which suggest Toru's familiarity with the best expositions of the Hindu view of life. This is what she makes Savitri say:

All is delusion,—nothing true,
Iknow its shows are mists unfurled
To please and vanish. To renew

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Its bubble joys, be magic bound
In Maya's network frail and fair,
Is not my aim.

The lines describing youthful Prahlad are couched in terms of energy and faith. And of all the poems contained in the volume, 'Savitri' is the nearest to the Indian temper. Apart from its exposition of Vedantic philosophy, it has beautiful Indian scenes and landscapes. Savitri's conversation with her own parents and with Narad Muni sounds a note of unique boldness.

'Ancient Ballads'. As a woman of sharp sensibility, it was natural for the poetess to be drawn to the Hindu ideal of womanhood. Similarly, the Hindu ideals of duty are delineated with considerable power in each of the ballads. If 'Savitri' embodies the ideal wife, in the pathetic tale of 'Sindhu' we have the ideal son. 'Buttoo' is the story of an ideal pupil who sacrifices his all, including the thumb, at the command of the teacher. 'Lakshman' portrays the ideal Hindu brother who is ever loving and dutiful. Though badly wronged, Sita would simply weep and not open her mouth against her husband.

There are many memorable characters in the volume. Savitri, Sita and Jogadhya Uma are the ideal representatives of Indian womanhood, and through them the poetess expresses her intimate feelings. Some remarkable male characters in it are: Satyavan, Lakshman, Bharat, Dhruva, Buttoo, Sindhu, and Prahlad.

'Ancient Ballads' is notable for its charming and long descriptions of Nature. The following lines from 'Buttoo' will illustrate the statement.

What glorious trees! The sombre saul
On which the eye delights to rest,
The betal—nut—a pillar tall,

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With feathery branches for a crest,
The light-leaved tamarind spreading wide,
The pale faint scented bitter neem,
The seemful, gorgeous as a bride.......

Toru was very sensitive to the beauties of natural objects, scenes and sights, and particularly to colours.

There are seven Miscellaneous Poems in the second part of the book. They are: 'Near Hastings', 'France—1870', 'The Tree of Life', 'On the Fly-Leaf of Erckmann-Christian's novel entitled Madame Therese, 'Sonnet-Baugmaree', 'Sonnet The Lotus', and 'Our Casuarina Tree'. These poems are mostly autobiographical in content, and are considered to be the cream of Toru's poetry.

Toru Dutt, as a poetess, continued to experiment with a number of verse forms. She wrote sonnets, lyrics, ballads and blank-verse. Her art actually grew and her vision deepened with the advance of years. Her shorter poems show the maturity of her mind and the perfection of her poetic art. Even in the ballads, her diction has tended to be simple and lucid, her rhythm soft and melodious, and her versification free from the lapses of earlier poetry. Not only did she excel in the description of Nature, but she also had a wonderful gift of story-telling, of arousing interest and curiosity, of creating suspense, and of drawing character. It has been suggested by Amarnath Jha that had she lived longer, she would have attained distinction in narrative and descriptive verse. She has decidely made a fine use of figures of speech, and her images are mostly masculine in vigour and suggestiveness. Though she rarely indulged in personal utterances, she sometimes revealed her own inner secrets and feelings mostly through a character. The structural excellences of her poetry have been praised by critics in 'full-throated ease'.

One comes across at least two trends of thought in Toru Dutt's poetry, the Christian and the Hindu. She was, in fact,



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born in a Hindu family which later changed its loyalty to Christianity. While the father was responsible for the Christian leanings of the poetess, it was the mother who fired her imagination by telling moving stories of India's past. Toru's outlook upon life had been pessimistic and none-too-rosy throughout, though she waged a heroic fight against adverse circumstances created by ill-health and foul disease.

Finally, Toru Dutt acted as a bridge between the East and the West by interpreting the soul of India to the Western hemisphere. She had a command of three languages—French, English and Sanskrit—, and was the first Indian to handle English verse with superb ease and skill. Prof. Dunn rightly called her 'the founder of India's modern school of English poetry'. She never closed her eyes to the human or social problems around her, and was, thus, a living poetess, and no escapist like the English Romantics of the early nineteenth century. In the realm of Indo-Anglian poetry, she comes next to none in chronological order and in creative quality. She enjoys today the status of a 'major poet' in this field. So significant indeed, is her poetic contribution that no detractors can dislodge her from her legitimate position.

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Education For National Integration

S. P. Singh*

"We should not become parochial, narrow-minded, provincial, communal and caste-minded, because we have a great mission to perform. Let us, the citizens of Republic of India, bring about the Integration of the Indian people. We have to build up this country into a mighty nation not in ordinary sense of the word, but in thought, mighty in action, mighty in culture and mighty in its peaceful service of humanity".

—Jawahar Lal Nehru

Meaning of Nationalism-

When all the people of society live in a well-defined geographical territory, forgetting all their differences and inspired by a sense of oneness or unity, they constitute a nation. Every individual is duty bound to uphold the integrity and strength of his nation and offer him best co-operation in its achievement. For this, the sentiment of nationalism is an essential factor in maintaining national integrity and national strength.

Nationalism is that feeling which inspires all big or small units of a society to raise above the narrow self-centred activities and work in unity and cooperation for national development. Nationalism is not mere love of one's place of birth, It includes the essential constituents namely love and regard for the history, culture, religion, language and traditions of the nation, In short,

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nationalism means whole-hearted devotion to nation, sense of duty together with obligation and unquestioning faith in its glorious future based on its present well-being and prosperity.

Brubacher rightly remarks "Nationalism is a term that has come into prominence since the renaissance and particularly since the French Revolution. It ordinarily indicates a wider scope of loyality than patriotism, In addition to ties of place, Nationalism is evidenced by such other ties as race, history, language, culture and traditon.

Nationalism and Education:

It is the feeling of nationalism in the citizens which is responsible to the rise or fall of a nation. Education is the most potent and effective means for this great task. It is why each nation formulates its aims of education and organises its educational structure according to its own need and requirement and with the definite goal of developing this feeling of nationalism in its citizens. All nations, be they fascist, communist or democratic shape, their education according to their ideology to develop the sense of nationalism for maintaining their identity, existence and advancement.

Problem of National Integration in India:

It is a fact that inspite of great diversities, there is an underlying cultural unity, but we find that there is difference of opinion regarding this cultural unity. Cultural discord and quarrels are coming up here and there damaging this concept of National unity: Not only this, certain fissiparious tendencies are also developing day by day making national integration "a great problem". To solve this problem secondary Education commission suggests "Education system must make its contribution to the development of habits, attitudes and qualities of character, which will enable its citizens to bear worthily, the responsibility of democratic cit zenship and to counteract fissiparous tendencies which hinder the emergence of a broadminded and secular outlook.

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The problem of National integration is one of the most serious problems, India is facing after independence. Therefore, to solve this problem, we have to remove all obstacles which stand as great rocks in the way. The main obstacles are casteism, communism, provincialism, diverse languages, social differences, economic disparities, erosion of value in public life and unsuitable education.

National Integration Committee:

To remove the obstacles and achieve national integration, the government of India appointed two committees, one for emotional integration and other for National Integration. Dr. Sampurna Nand became the Chairman of the committee for emotional integration in 1961 and Mrs. Indira Gandhi presided over the committee for National Integration in 1967. The first meeting of this committee was held in June 1968 at Srinagar (J & K) where it delebrated upon and expounded the main aims of national development and discussed about the various problems that beset this all important task. !t appointed a subcommittee to tackle the various problems allied with the task. The first was concerned with the problem of achieving communal harmony, the other concerned itself with the problems of regionalism and the third tackled the task of re-organising the educational system to achieve unity in the diversities, which beset the nation. The national integration committee while giving valuable suggestions for the work of national consolidation also exhorted in clear terms that this very essential task cannot be tackled by the government alone. It appealed to every citizen to do the best in achieving this most sacred and vital task for National Integration.

National Integration Committee offered the following suggestions:

1. All the children should be made familiar with all the various aspects of national life.

2. All children should be given knowledge about the important events and happenings of national movement of national Independence.



 That education should be organised and those educational programmes be structured, which teach the essential unity in the diversities of national life, and which try to inculcate in the children qualities of communal harmony and human fellow feeling.

Role of Kendriya Vidyalayas in promoting National Integration:

Since education is to meet life, the problem of national Integration which has assumed a serious proportion in our country, can be resolved in a systematic manner, by inculcating a sense of belonging and dedication towards the nation in the minds of our young children. Whatever a child learns in his formative years leaves an indelible impression upon his mind. It is therefore imperative that our education system should be such, as encompasses the whole gamut of likely problems that are to be faced by the citizens of our country. With this end in view, national Integration occupies the top most place among the various aims and objectives of the Kendriya Vidyalayas.

A Kendriya Vidyalaya is a miniature India. Children coming from different regions, communities, castes, religions, social strata study together under a uniform syallabus and medium of instruction.

The Kendriya Vidyalayas are a unique example of our cultural amalagamation. It is a very common sight in a K.V. to see a student, coming from Tamil Nadu dancing a Bhangra, one from Rajasthan taking part in Bihu, so on and so forth, the children studing in K.V.s are the greatest promoters of our national culture and its rich and varied heritage.

The Kendriya Vidyalayas are located through out the length and breadth of our country, from Kashmir to Kanya-kumari and from Kutch to Kamrup, the Vidyalayas stand as the pillars of our national integration, catering to the educational needs of wide range of population chiefly, comprising children of Central Govt. employees who represent unity in diversity

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through their variety of culture and its ideal amalgamation by these vidyalayas.

The most difficult barrier in the way of national Integration has been quite successfully overcome by the KVs through introduction of bi-lingual media of instruction, i.e. Hindi and English. In addition to this, a third regional language formula has also been introduced recently to accommodate all regional aspirations.

Common prayers and common pledge, daily recited by the students in the morning assembly, have been designed in order to foster an ardent love for the motherland, mutual cooperation and brotherhood.

Yet another common feature of K.V.s which aims at achieving national integration is holding of National Integration camps, science exhibitions, youth parliament, Scouts/Guides, adventure clubs like hiking. All the teachers and students from different K.Vs located at different regions, attend these camps, amalgamation of cultures of different regions is the chief aim of the activities in these camps. Participants are encouraged to understand and appreciate the varied and rich cultural heritage of our different regions of our nation, students of different caste, provinces, mother tonuge mix in a most affectionate and cordial way which gives a vivid representation of mutual understanding and brotherhood. Through the forum of youth parliament, they project problems facing the nation in a very representative manner. We get a true glimpse of budding citizens coming to grips with the national problems in an integrated manner.

Games and Sports are yet another predominant means adopted by the vidyalayas to encourage and foster the essence of National Unity. The students of different K.V.s cluster at, regional and national level for games and sports.

Thus the K.V.s are a great potential agencies through which we aim at, inculcating and fostering in the minds of our

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children a sense of belonging and dedication to the nation. Towards building up of a class-less society and meeting urgent educational needs of transferable Central Govt. employees, the K.V.s are playing a pivotal role and are pregnant with vast potential for further development. Inspite of the committed efforts of the K V.s, the dark forces of disintegration, hovering over the national horizon cannot be under estimated, but the KVs are dedicated towards meeting this challenge and defending our national Integration. The day is not far off, when the K.V.s culture of unity in diversity will be imbibed by the nation as a whole.

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Yet another common feature of K.V.s. which aims at

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Cooperation

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The phenomena of work or acting together or jointly, or to unite in producing an effect is termed as cooperation. The word cooperation consists of two words Co and operation. Co means together and operation means work. That means the efficacy to work together is known as cooperation. The emphasis of this word refers to all the dimension of the human life like labour, economy etc. The avenues of the movement of cooperativeness begins from the industrial revolution but the basic concept of the nature of cooperativeness comes from cooperation. Though the implementation of cooperativeness is in its infancy but the concept is very ancient.

Antiquity of Cooperation:

In ancient China it was a religious custom for men to undertake a journey to a sacred mountain at least once during a life time. The Chinese also deemed it expedient from primitive times to band together for "crop watching" to stop roving out laws spent on the theft and vandalism. Not only in the ancient Chine but also in our Indian civilization (Vedic Culture) the cooperative Societies and the word cooperation was very much popular.

Medieval Guilds:

The guilds of medieval times represented conscious movement toward formal organization designed to promote the

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welfare of selected groups in society. As early as 300 B.C. the Greeks formed associations known as *Eranoi* that possessed many of characteristics common to the guilds in Teutonic Europe between the 7th and 15th Centuries. Members were expected to make annual contribution to a general fund to protect the needy individual.

Modern Age and Cooperation:

Hardship endured by the industrial populations in the later 18th century and beginning of 19th century and attributed to the working of the competitive system led to the advocacy of "Cooperation" as an alternative system. Cooperatives are now known throughout the world. Robert Owen (1771–1858) is thought of in Britain as the father of Co-operation. He advocated cooperative industrial communities, while many of the community experiment in laying the foundation of the movement which later developed. These were reformulated by the principles commission set up by the international Cooperative alliance in 1966 as follows:

- 1. Open membership
- 2. Democratic control (One man one role)
- 3. Payment of limited interest on capital
- The economic results arising out the operations of a society to be distributed to members in progration to their trade with the society.
- Provision of education for members, officers, employees and the general public.
- Cooperation among cooperators nationally and internationally.

Official Pioneers:

Officially this was encouraged by these efforts forming self-help cooperatives, the ROCHDALE society of Equitable pioneers took a step in 1844 that had worldwide repercunions in the cooperative movement. Twenty-eight persons, mostly flannel weavers, used accumulated saving of pound 28 to open a store on Toad lane. Rochdale in England.

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Cooperative at International level :

The international Cooperative Alliance (ICA) has head-quarters in London and Regional Offices in New Delhi, India and Mohshi, Tanzania. It has consultative status with the economic and social council of United Nations and other UN agencies. An international congress is held every four years. The ICA collects and disseminates in formations on cooperative activities.

Cooperative Banks :

In 1729 the Bank of Scotland hit upon a plan for extending its services to shopkeepers, crofters (small farmers), and other classed as small customers. It made loans based on the characters of individuals as distinguished from property collocteral. This technique in banking also increased deposits and made the credit institution more useful to the community. Extending credit on the basis of character stimulated thrift honesty and industry.

European Cooperatives :

No Area of the world has a greater variety of mutual enterprises than Europe. A number of these countries can justificably claim. Some credit for motivating other countries to experiment with the utopean ideas and novel schemes conceived by their social innovators. Among the innovators Robert Oman, Charles Fourier, Louis Blance etc.

The cooperative movement in central and southern Europe was crippled seriously by the Fascist regimes prior to and during world was II. These countries began a new in 1945 to re-establish their cooperative institutions. Communist eastern Europe accords much less freedom of self. That is why fall of the communists colonies taken place in the decade of 90's.

South American Cooperatives :

Relatively few cooperatives exist in South America despite the need to improve the standard of living. Determination to

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their development include provinciations, medieval customs, illiteracy, and a paucity of capital. Immigrants from Europe and Japan were instrumental in forming the first South American cooperatives late in 19th century. Some of these still exist in weak form others are reasonably well developed. In the framework of the Alliance for progress most South American countries are encouraging proliferation of cooperatives. Argentina, Peru, Brazil, Costa Rica, Chile, Uruguagy and Venezuela show promise in developing viable units, including consumer stores, credit unions, house hold projects, and associations for processing and selling agricultural products.

Asian Cooperatives:

In Japan cooperatives might be considered indigenous to village societies in rural areas. Much of the cooperatives, effort elsewhere in Asia assumes the pattern introduced by colonial power throughout South East Asia. The topes most prevalent are mutual associations for credit, handicraft industries, fishing and sales of agriculture products are supplies. As these functions abound in village communities and are commonly combined in the multipurpose units designed to minimize operating costs. The communits speak of their collectives, or "KOLKHOZ", as cooperatives, but the collectives are really instruments of the state the communits declared ultimate goal is to sequestor the services and property of the "KOLKHOZ" for state disposition. Whether this type of collective enterprize should be considered and enumerated as cooperative is a matter of sharp division in opinion whatever the merits of these collectives may be, they are prodigious in number.

African Cooperatives:

Great expanses of Africa are devoid of cooperative institutions. Where they exist they can be tound in all stages of development because of the uneven degrees of social and economic advancement. Many associations are elementary in form and are adapted parts of Africa, the cooperative

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movent is vibrant and is much like the European model, both in methods and in accomplishments.

Oceania Cooperatives:

The cooperatives of Australia and Newzealand resemble those of Europe and in many instances have achieved notable success in mitigating the hardships of pioneering in virgin territory.

Conclusion:

Thus, we see that the cardinal point of cooperation is the mutual understanding, affinity, and amicable nature between one man to other man or one state to other state or may be one country to other. Therefore this is our moral duty to remove all the bleakness from the word "Cooperation" so that we may be able to shrink the entire world.

Director of The Eastern Institute, Tokyo. Though there have

to write a comparative history of ideas covering various

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BOOK-REVIEWS

1. A COMPARATIVE HISTORY OF IDEAS: Hajime Nakamura. Pp. XX+572, Motilal Banarsidas, Delhi. First Indian Edition-1992., Price Rs. 250.00

The name of publishers, Motilal Banarsidas is now internationally recognized as publishers of prestigious books of outstanding quality on philosophical and Indological subjects. The publication under review is one more lustrous gem of great metaphysical worth.

The writer of the book, Dr. Hajime Nakamura is Professor Emeritus at the University of Tokyo and is also the Founder-Director of The Eastern Institute, Tokyo. Though there have been distinguished publications on the History of Philosophy and the History of World Religions earlier too, yet the need of the kind of work brought out by Prof. Nakamura has been there all the same. He rightly remarks in his Preface to the Second Edition that, "We are in need of a kind of global history of ideas in which the developments of ideas should be viewed in the global scope, and yet we are afraid that no work to the effect has been brought about.......To this end I have toiled... to write a comparative history of ideas covering various traditions in global scope". One can assert with certainty that Professor Nakamura is eminently qualified to undertake the work proposed by him.

Seeing the vastness of the area of philosophy—Eastern and Western both combined—to be covered, one can appreciate the fact that the present work is not an encyclopaedic or exhaustive one. One can appreciate the position of the author

when he says, "This work does not necessarily cover all important religions and philosophical systems. It covers only those features or problems of thought which are common to East and West through the end of the nineteenth century".

Besides the Chapter carrying Introductory Remarks, the book comprises of five chapters namely Myths, Gods, And Sacrifice: Thought In Early Agricultural Communities (Chapter I), The Twilight of the Gods: The Rise of Philosophy And the Development of Heterodoxies (Chapter II), Early Universal Religions (Chapter III), Features of Medieval Thought (Chapter IV) and Common Features of Modern Thought (Chapter V). The last chapter is followed by a few valuable pages under the title General Conclusions. A very helpful and painstakingly produced Index marks the closure of the book.

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Prof. Nakamura's present work presents a chronological, systematic and illuminatingly comparative discussion of the development of international metaphysical thought. An intellectually stimulating observation is made in the first chapter in the words, "Vedic culture is offen said to resemble that of the Homeric Greeks and Celtic Irish at the beginning of the Christian era or that of the later pre-Christian Teutons & Slavs. The social life which can be inferred from Rg-Veda has many points of similarity with that of the primitive Greeks or of the primitive Germans as depicted by Caesar...." Experts on Vedic studies and culture, specially Indian; may like to differ. They have their own reasons to believe that the Vedic age was characterized by a distinctly mature and advanced metaphysical and spiritual thought and outlook. One can, however, readily agree with the author when he says, "in the development of culture emerged when people came to live a sedentary social life, a life in which, having forsaken a nomadic life of wandering, they engaged a Cattle-raising and agriculture."

Professor Nakamura leads his presentation of the development of mataphysical ideas in different countries and diffe84] BOOK REVIEWS

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rent religions from the earliest to the modern times attempting highly informative comparisons between the philosophical ideas and religious beliefs in Greece, Germany, China, Japan and India.

The third Chapter, "The Search for the Absolute," merits a special mention for it ably deals with the very basic and fundamental longing amongs men, specially in India and other Oriental countries, for unravelling the mystery behind the universe and to unveil, to discover and to establish a personal relationship with its Invisible Creator. The Chapter presents a very comprehensive discussion of the related schools of thought in Western and Eastern religious traditions.

The book is elegantly and beautifully produced in a hard cover volume with an aesthetically charming and artistic art paper jacket. It is a great and worthy addition to the treasure of existing literature on the history of ideas. One would unhesitatingly recommend it to be added to all individual and institutional libraries.

—Reviewer: Narayan Sharma

the Homeric Greeks and Celtic Irish at the beginning of the Churs X i are or that X the later pre-CIX rish Teutons IX lave. The social life which can be intered from Rg-Vega has many

2. THE PHILOSOPHY OF SARVEPALLI RADHAKRISHNAN: Edited by Paul Arthur Schlipp: Pp. XII + 883. published by Motifal Banarsidas, Delhi. Price: 375.00. Hardbound edition.

The book under review is an anthology of twenty three descriptive and critical essays contributed by eminent international philosophers and thinkers. The book comprises of four sections. The first part contains Dr. Radhakrishnan's autobiographical observations relating to the development of his philosophical thought. A fascimile reproduction of a letter

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written by him in his own handwriting is a precious part of this section. The second section of the book is its main body and carries twenty three critical essays of great intellectual worth. The third section contains Dr. Radhakrishnan's reply to the criticism levelled against his philosophical concepts and observations. The fourth section provides a detailed bibliography of the writings of Dr. S. Radhakrishnan upto March 1952 and contains a valuable preface to the bibliography. A very helpful and diligently prepared index brings the book to its close.

This scholarly compendium is a boon to the students of philosophy and furnishes valuable information and material on the philosophical work of Dr. Radhakrishnan compiled in one cover. The detailed bibliography is a further help to the intellectually curious and the inquisitive students and researchers alike. The philosophy of Dr. Radhakrishnan and his erudite publications and speeches earned world-wide fame and recognition for him. The editor Paul Arthur Schlipp deserves to be thanked for his painstaking efforts to bring out the most prominent aspects of Dr. Radhakrishnan's philosophical work and international critical opinion on it in one volume.

The essay The Religion of the Spirit and the World's Need which contains some autobiographical observations of India's great philosophical statesman, provides valuable clues to understand and appreciate his point of view and his attitude to diverse aspects of life and its eternal as well as contemporary problems. Herein we also come across a shining example of his Catholicism and Cosmopolitism in the lines, "Though her connection with Great Britain, India is once again brought into relationship with the Western world..... May we not prepare for the truth of the world's yet unborn soul by a free interchange of ideas and the development of a philosophy which will combine the best of European humanism and Asiatic Religion, a philosophy more living than either, endowed with greater spiritual and ethical force......"

All the essays in the look have their own indubitable

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merit and critical worth. However, the essays Mystical Religion and the Mysticism of Radhakrishnan by K. J. Spolding; Radhakrishnan and the Comparative Study of Religion by Joachim Wach; Radhakrishnan and the other Vedanta by Swami Agehananda Bharati and Dynamic Hinduism and Radhakrishnan by S.K. Chatterjee deserve special mention and comprise the innermost and the worthiest innercore of the book.

The book is characterized with all the qualities and merits that are associated with the publications of Messrs. Motifal Banarsidas: Worth of material, most excellent production, quality of international standards, aesthetically delightful binding and jacket. The book is an outstanding work and a great contribution to philosophical literature.

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The essay The Religion of the Spirit and the Werkins

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—Reviewer: Narayan Sharma

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It is perfectly true that Indian culture has always set the highest value on that in man which rises beyond the terrestrial preoccupation; it has held up the goal of a supreme and ardous self-exceeding as the summit of human endeavour. The spiritual life was to its view a noble thing than the life of external power and enjoyment, the thinker greater than the man of action, the spiritual man greater than the thinker. The soul that lives in God is more perfect than the soul that lives only in outward mind or only for the claims and joys of thinking and living matter. It is here that the difference comes in between the typical Western and the typical Indian mentality. The West has acquired the religious mind rather than possessed it by nature and it has always worn its acquisition with a certain locseness. India has constantly believed in worlds behind of which the material world is only the antechamber. Always she has seen a self within us greater than the mental and vital self, greater than the ego. Always she has bowed her intellect and heart before a near and present. Eternal in which the temporal being exists and to which in man it increasingly turns for transcendence.

The real Indian feeling is most attracted by the greater spiritual possibilities man alone of terrestrial beings possesses.

एक एव सुहृद्धमीं निधनेऽप्यनुयाति यः । शरीरेण समं नाशं सर्वयन्यद्धि गच्छति ।।

(Manusmrti VIII.17)

Manu says except Dharma none else is your true friend for that follows you even after death, while other things die young with the body.

अर्ध्वबाहु विरोम्येष न च कश्चिच्छृणोति मे। धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते।।

(Mahabharata Svargarohana V.62)

I raise my arms and shout but no one listens. From Dharma comes success and pleasure; why is Dharma not practised?

न जातु कामान्न भयान्न लोभ।द् धर्मं त्यजेजजीवितस्यापि हेतो।। नित्यो धर्मः सुखदुःखे त्वनित्ये जोवो नित्यो हेतुरस्य त्वनित्यः।।

(Mahabharata Svargarohana V.63)

"Never reject Dharma, either for pleasure, or for fear or out of greed. *Dharma* is eternal. Discard life itself; but not *Dharma*. Pleasure and pain are not eternal. The self alone is eternal."



